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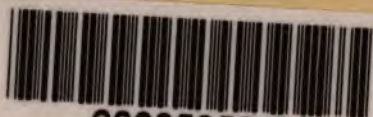
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69.



THE BISHOP.

THE BISHOP.

A

SERIES OF LETTERS

TO

A NEWLY-CREATED PRELATE.

*Κρίνουσιν ἄμεινον δι πολλοί—ἄλλοι γάρ ἄλλο τι μῶριον,
πάντες δέ πάντα.*

“ The opinion of the many possesses great value ; for each individual forms an estimate of some particular part, and the whole body judges of the aggregate.”

ARISTOTLE'S POLITICS, Lib. III. Cap. vi.

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FLEET STREET.

1841.

69.



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HEADS OF SECTIONS.

I.

Introduction—Effects of promotion on the feelings of friends 1

II.

False estimates of public men—Unsuspected value of the negative virtues—Candour and confidence . . . 20

III.

Political and religious parties—The nature of true independence 42

IV.

Firmness and decision of character—Imputations of subjection to influence 61

V.

False measures of a bishop's expenditure—Patronage recommendations 80

VI.

Low moral standard in relation to the distribution of patronage—Fallacious estimates of qualification for office 103

VII.

The conduct of a bishop in parliament	130
---	-----

VIII.

The manners of a bishop—Intercourse with superiors, equals, and inferiors	152
--	-----

IX.

Mildness of demeanour—Influence of literary habits and re- putation	177
--	-----

X.

The selection of instruments—Literary patronage . .	202
---	-----

XI.

Candidates for holy orders—Examinations—Ordinations— Charges	219
---	-----

XII.

Letters—Audiences and interviews	243
--	-----

XIII.

Visitations—Intercourse between a bishop and his clergy— Confirmations—Education	264
---	-----

XIV.

The difficulties to which bishops are exposed from the want of a system of church government	287
---	-----

XV.

The opposition which must be expected by those who propose wise schemes of practical reform	307
--	-----

P R E F A C E.

THE following pages are, as they profess to be, *bonâ fide* letters addressed by a lay friend to a recently-appointed bishop; indeed, almost the only deviation from their original form is the omission of those passages that had an immediate and personal reference to the individual. It was far from the writer's mind to suppose that advice was necessary to the new prelate; he felt confident that the best part of what he said would receive the sanction of that prelate's practice, and would have received it if these letters were

never written. In fact, so far as the bishop was personally concerned, the author may seem to have applied the converse of the maxim, "*præcipere laudando*," and to have offered a tribute of applause in the guise of precept.

At the first glance, some persons may suppose that several of the subjects discussed are out of the province of a layman; but let them consider that the entire clerical body has been instituted for the benefit of the laity; nay more, that it is by laymen that all the bishops and three-fourths of the rectors are appointed. Aristotle, in the passage selected as a motto to this little work, contends with his usual acumen for the right of the general public to pronounce on professional excellence;—the success of a concert is not determined by professed musicians, but by the mixed audience;—it is not a jury of cooks, but the guests, who pronounce whether a

dinner has been well dressed ;—the supremacy over the drama is vested in the audience, not in the poets or the actors.—In the same way episcopal conduct comes under the jurisdiction of lay judgment, and the canons by which it is to be estimated are not exclusively framed by the bench, or even by the body of the clergy.

It was far from the writer's purpose to draw the ideal character of a perfect prelate, for he never was able to discover any utility in such portraitures ; but he thought it no unnecessary task to take such a practical view of the position of a bishop as Mr. H. Taylor has of that of a statesman, and to apply to his peculiar circumstances the same lessons of plain common sense. The generality of mankind believe and say that " a bishop has a very easy life of it ;" probably this little volume may so far dispel the delusion, as to show that his station is, in all its relations, both

public and private, full of cares and responsibilities. Most readers of Thucydides have been forcibly struck by the character which the Corinthian deputies give of the Athenian government to the senate of Lacedæmon; they ascribe to the "king-people" an enterprising spirit, courage, unwearied patience, vigilance, insatiable activity, and a constant exertion of all intellectual energies to gain political objects which might appear paltry in the eyes of modern statesmen. When such qualities are displayed and kept in constant action for the sake of gaining worldly and uncertain objects, it is fair to inquire how far those qualities, so useful in the conservation and extension of the state, may be applied to the service of the church; or rather, we are bound to exert ourselves to procure for ecclesiastical rule the same efficiency which is manifested in secular affairs.

It may be objected to this work, that there

is something disingenuous in publishing it anonymously ; and certainly there would be, if it was in any way a piece of testimony, or if it contained anything personally regarding individuals. But an appeal to facts sufficiently notorious,—arguments whose validity may be estimated by every reader,—and pure reasoning utterly devoid of personality, may be best submitted to the public without the name of the author. The arguments then stand or fall, as they ought, by their own intrinsic merits, and the reader, like the Areopagites of old, pronounces an impartial judgment, because he judges in the dark. The question ought not to be, “ by whom are these suggestions offered?—by one or many?” &c. but, “ are the suggestions themselves of practical value?” The danger of looking to the source and not to the nature of instruction offered, was admirably illustrated long ago, when it was asked, “ Can there any

good thing come out of Nazareth?" The answer then made contains the only additional observation necessary to be made on the present occasion, "Come and see."

THE BISHOP,

&c.

SECTION I.

MY LORD,

You have received so many letters and addresses of congratulation on your recent elevation to the episcopal bench, that any addition to their number would probably be wearisome ; and you are besides sufficiently well acquainted with my feelings on the occasion to render a public expression of them unnecessary. The language of adulation would suit neither of us, that of sympathy belongs exclusively to private intercourse ; there remains, however, another form of communica-

tion, the expression of an independent friend's opinions on your new circumstances, and your new position. Were you a person disposed to regard your elevation as the triumph of gratified ambition—if the title of Lordship was likely to flatter your vanity, or the possession of power to nurture your pride, my present task would have been comparatively easy, although its performance might have been anything but pleasant. I should in such a case have contented myself with enacting the part of the slave in the consular triumph, and reminding you that in the midst of the pride, pomp, and circumstance, by which you are surrounded, that you still are but a man. But in the present instance, when the pageantry of station, so far from rendering such a lesson necessary, has only served to impress it more deeply on your mind, my attention is naturally directed to the responsibilities and difficulties which your high functions

involve ; and the more I contemplate them, the more I feel disposed to reverse the slave's warning, and to say, " Remember that you must strive to be more than a man."

In this tangled web of human affairs, lights and shadows blend together, a drop of bitterness is mingled with pleasure's purest cup, and shadowy imaginings intrude themselves in the midst of the most brilliant anticipations. If, with something like the superstition of an ancient Greek, I abstain from pronouncing words of ill omen even to myself, it is not because there are " no shadows, clouds, and darkness" resting upon the prospect open before you ; it is because I look upon your elevation to episcopal authority, not as the promotion of a friend, but as an important acquisition to our common church, and our common country. In my estimation, fitness for office is a consideration infinitely superior to the dignity which the office confers ; I look

not a man of whom his station should be proud, not a man who will be proud of his station. The queen may confer mitre and title, rank and estate, but there are intellectual and moral qualities which no *congé d'élire* can bestow, and these alone claim the homage and demand the sympathy of a christian patriot.

How far the circumstances of our mutual acquaintance would justify the freedom of a public address, is a question which I cannot quite solve to my own satisfaction; had it, however, not been solved to yours, these letters would never have seen the light. I shall not, then, apologize for an intrusion which has received an anticipatory pardon, and I need hardly repeat that I address you not because you are a bishop, but because you are *yourself*; because you are disposed to continue our old interchange of opinion in the true spirit of the well-known but rarely practised maxim

Si quid novisti rectius istis

Candidus imperti ; si non his utere mecum.

It would ill become a layman to offer any suggestions to your Lordship respecting the duties connected with your sacred office, but he who from his study looks out upon the busy world,

Despicere unde queas alios, passimque videre

Errare, atque viam palantes quærere vitæ,

he who stands aloof from the game, but carefully watches the players, may possibly notice some few circumstances which escape the notice of those more actively engaged ; and even should his speculations be tinged by the imaginings of his den, (*idola specús*,) to a mind like yours the errors will be easy of detection, and the necessary corrections made with facility. In these letters my object is to ask not to offer advice ; to lay before you for correction the reflections and sentiments suggested by a contemplation of the present posi-

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plants in Siberia which retain their vitality during the snows of winter, but wither and perish when exposed to too intense a heat of the summer sun. There are not only winter birds of passage, but summer ones also. This weakness of our nature is so admirably elucidated in Adam Smith's Theory of Moral Sentiments, that I shall take leave to quote the passage.

“ There is this difference between grief and joy, that we are generally most disposed to sympathize with small joys and great sorrows. The man who, by some sudden revolution of fortune, is lifted up all at once into a condition of life greatly above what he had formerly lived in, may be assured that the congratulations of his best friends are not all of them perfectly sincere. An upstart, though of the greatest merit, is generally disagreeable, and a sentiment of envy commonly prevents us from heartily sympathizing with his joy. If

he has any judgment he is sensible of this, and instead of appearing to be elated with his good fortune, he endeavours as much as he can to smother his joy, and keep down that elevation of mind with which his new circumstances naturally inspire him. He affects the same plainness of dress and the same modesty of behaviour which became him in his former station. He redoubles his attention to his old friends, and endeavours more than ever to be humble, assiduous, and complaisant. And this is the behaviour which in his situation we most approve of, because we expect, it seems, that he should have more sympathy with our envy and aversion to his happiness than we have to his happiness. It is seldom that with all this he succeeds. We suspect the sincerity of his humility, and he grows weary of this constraint. In a little time, therefore, he generally leaves all his old friends behind him, some of the meanest of them excepted,

who may condescend to become his dependents: nor does he always acquire any new ones; the pride of his new connexions is as much affronted at finding him their equal, as that of his old ones had been by becoming their inferior, and it requires the most obstinate and persevering modesty to atone for this mortification to either. He generally grows weary too soon, and is provoked, by the sullen and suspicious pride of the one, and by the saucy contempt of the other, to treat the first with neglect and the second with petulance, till at last he grows habitually insolent, and forfeits the esteem of all. If the chief part of human happiness arises from the consciousness of being beloved, as I believe it does, those sudden changes of fortune seldom contribute to happiness."

While thousands complain that the man who has been elevated in rank and fortune is disposed to break with his former friends

and acquaintances, few writers have noticed the far more common case of old friends abandoning him. Each of these friends is sure of sympathy in the real or imaginary grievance which he attributes to his former associate; his story will run the round of the circle long before explanation is sought from the centre; its chilling influence will be felt the more deeply as its existence continues to be unsuspected, and the unconscious object of blame aggravates his offence by not answering to charges of whose existence he cannot be aware. One of the most common acts of injustice is indignation against a friend who cannot read the thoughts of the heart; we expect that his conduct should refute our suspicions without his having any means of knowing that he is suspected, and we attribute to him the coldness which really exists in our own bosoms. Elevation in rank necessitates several changes in the habits and

manners of the person raised, and however small those changes may be, each of them clashes with old associations; the very use of a title to him whose name was familiar in our mouths as household words, is felt to be a check on former intimacy, and the sense of constraint, always painful, becomes odious by contrast. Envy, or at least feelings akin to envy, separate soon the successful man from his less fortunate companions; it is the bitter tax which he must pay for his prosperity, and he must have studied human nature to little purpose if he hopes to evade the demand.

It is remarkable that those who are most exposed to this envy and abandonment of early friends are precisely the persons who least deserve such treatment. Promotion given to simple merit seems to offend everybody, while advancement arising from family interest or political connexion is received by the world as almost a matter of course. It

would seem that it is the act of raising, not the height to which a person is raised, that constitutes the grievance. More persons were offended by Napoleon's promotion to the rank of general, than by his elevation to the empire; a private soldier presented with a commission has to encounter a far more severe storm of censure than when he passes through all the subsequent grades up to the rank of general. When a prime minister bestows a mitre on a relative or a political supporter, condemnation is pronounced not on the man but on the system; self-love is not wounded, every man is at liberty to say or think, "If promotion went by merit, the choice would have fallen upon me." But when office is bestowed on account of qualifications and fitness, men feel themselves humbled in their own estimation; each says to himself, "I, or my friend, could have filled the situation better; how cunning the fellow must have been to

impose upon those who had the office to bestow!" This presumed cunning is of course resented as a personal injury, and the person recently promoted is not only envied for raising himself up, but hated for keeping others down. This injustice is extended to the authors of his promotion; if they acted on the selfish system, they would have a chance of obtaining pardon as rogues, but there is no forgiveness for their presumed false estimate of merit, there is no mercy for them as fools. It would be a sad mistake to suppose that such feelings are confined to the weak, the wicked, or the ignorant; they are universal: the man who voted for the banishment of Aristides because he was weary of hearing him called the Just, exhibited neither obliquity of intellect nor hardness of heart; he probably believed that he had an equal right to the title, and regarded the exclusiveness of the epithet as a personal wrong.

These circumstances render the possession of patronage onerous, and its distribution invidious. A bishop who resolves to bestow the benefices in his gift according to merit only, frequently flatters himself that he has adopted the course most likely to gain him respect and popularity. No long time will be required to convince him of his error. His abandonment of the beaten track will expose him to censure as an unkind father, an ungenerous uncle, an unfaithful friend, a violator of all the tender relations and charities of life. The storm of censure will be aggravated by the exaggerated notions of his power and influence to which his disinterestedness will necessarily lead. People will be tempted to exclaim that he must have a multitude of good things to give away, when he has bestowed such a boon upon a person who had such slight claims upon him; those who imagine that they have equally strong or

stronger claims, press upon him with solicitations which the entire patronage of Europe would not enable him to satisfy; those who get nothing will naturally be discontented, and those who get something will be little better, because in the majority of instances they will have expected more.

Independence in the eyes of most men is a great crime; it looks as if a man wanted to set up a party for himself, and therefore provokes the hostility of those already in existence. Hence the middle classes, that is, the classes which most usually steer a middle course, and in which there is consequently, most independence, are the most virulently assailed by the extremes of party. Hence also a new bishop, resolved on maintaining a system of impartial justice, finds himself almost in a state of isolation. It is not very easy or very pleasant to stand alone; the seductions of party are far greater than any one can

know who has not had the task of resisting them ; there are troops of friends ready made, advocates not requiring to be furnished with briefs, defenders ready drilled for service, a shelter and a home secured against all vicissitudes, and all to be had for the slight sacrifice of self-approbation. Is it, then, wonderful that men, despairing of bringing such a mountain to themselves, should take the easier course of going to the mountain? While solitary they have to bide the pelting of a pitiless storm, and this requires firmness of purpose, combined with vigour of constitution, such as rarely fall to the lot of humanity. Party offers a ready support to weakness, and promises protection against all danger. It is true that it exacts a high price for its benefits ; it is the kind of shelter that a bramble bush affords to a sheep in a tempest ; the poor animal, when the sky becomes clear, finds

that it cannot extricate itself without being sadly scratched, and fleeced into the bargain.

Your Lordship will probably be surprised that I have dwelt more on the difficulties of your situation than on its advantages or duties; but the advantages will be dwelt upon and perhaps exaggerated by nine-tenths of your acquaintance, while with the duties you are far better acquainted than I am. But the difficulties escape the notice of the majority of mankind, and it would be a blessing if you could make your whole circle of friends comprehend them. For my own part, when I reflect upon them, and endeavour to estimate their unsuspected magnitude, I feel some doubt whether warmth of congratulation is quite appropriate to your changed circumstances: were you one whit less firm or less pure, I should be tempted to use the language of condolence. But, persuaded that you can

and will triumph over the obstacles that impede an independent career, I am anxious to show you that I will sympathize with your future and certain victory, after having surveyed the field in which it is to be fought, and the adversaries who are to be subdued. I must not, however, disguise my belief that the time is yet distant when Io Pæan may be securely chanted : “ *respondere favorem speratum meritis*,” is to all men a distant hope, but more especially to those who are exalted in intellect, in morals, and in station. The world is always unjust to the good, but it aggravates the injustice tenfold if they also happen to be great.

I have the honour to be
Your Lordship's obedient Servant,
A LAYMAN.

SECTION II.

WHEN I said that the world was unjust to the truly good, and still more unjust to the truly great, it was not my intention to represent either goodness or greatness as naturally and necessarily unpopular. They are not so; but they are estimated by false weights and measures, referred to inaccurate, or at least inappropriate standards, and subject to have sentence pronounced upon them before they are understood. The cause of such injustice is not very difficult to be discovered; in every action three things are to be taken into ac-

count ; the end to be attained, the means by which it is to be accomplished, and the adaptation of the means to the end : the great bulk of mankind looks to the end exclusively, a few bestow some consideration on the means, but there is scarcely one who looks to the adaptation, which is the surest test of wisdom and of excellence. Men are too apt to suppose that primary elements are considerations of primary importance ; they believe it sufficient to discover the abstract principles of right and wrong, regardless of the modifications which circumstances render necessary ; and if they could be supposed to act on their professions, we should expect them to unite means and end, by driving a tunnel through a mountain, when a slight deviation from the course would procure them a practicable level. Assuredly a man who tries to regulate his conduct solely by abstract principles, "*Dat operam ut cum ratione insaniat,*" he is me-

taphysically mad ; but a charlatan who professes to do so, is more likely to gain popularity, than he who takes a statesmanlike view of human affairs, and takes into account both what is excellent and what is attainable.

False estimates of public men are to be attributed not so much to obliquity of intellect or depravity of heart as to the prevalence of an ignorant optimism, with which knaves delude others, and fools themselves ; and which often misleads intelligent men, by withdrawing their attention from skilfulness in adaptation, and fixing it exclusively on means and ends.

The author of Philip Von Artevelde has wisely observed, that " The world knows nothing of its greatest men ;" it certainly knows nothing of the greatest part of their characters, their judgment in the selection of means, their skill in applying them, and the nice adjustments constantly necessary to secure the

accomplishment of their designs. We know what is done to ensure success, but far more important to its attainment is that of which we must necessarily be ignorant, namely, what was left undone. A quaint writer of the middle ages says, that "the most idle of men is he who works too much;" and looking merely to results, we shall find that disproportionate labour and exertion fail to accomplish tasks which might easily be executed by lighter and more quiet toil. In our large manufactories the most vigilant superintendence is exercised to prevent a waste of power, and he is deemed the most skilful engineer who by arts of adaptation can make small means produce great ends; but an intimate and minute knowledge of machinery is required to appreciate his merits, and with the uninitiated the machinist who sports with three or four hundred horse power, drives round his wheels with the velocity of the

lightning, and the clatter of the thunder, is sure to win the highest admiration. As in the steam-engine, the most wondrous and valuable parts of the machinery are those which escape the notice of the casual visitor ; so, in the administration of public affairs, the greatest merits of the statesman are those which escape the cognizance of the generality of mankind. Men are so dazzled by the mightiness of the powers evoked, that they pay little regard to their adaptation to the end desired ; at any time, a great war producing small results is more likely to be popular than a small war producing great results. An express revelation was necessary to teach the prophet that God was neither in the wind, nor in the earthquake, nor in the fire, but in the still small voice.

The negative virtues of a public man not only receive no praise, but often expose him to severe censure ; those who pursue the same

objects with himself will blame him for tardiness and inefficiency, because they see no lance uplifted, and hear no trumpet blown; those opposed to him, finding themselves inexplicably baffled, lose all temper, for the mortification of their defeat is aggravated by the apparent inadequacy of the means. Neither can appreciate, for it is scarcely possible that they should know the adaptation which rendered those means adequate to the result. Preventive measures rarely receive the same meed of praise as violent and penal policy; the time has not yet gone beyond memory, when the only system of government honoured with the name of strong was that which hanged by dozens, transported by scores, and imprisoned by hundreds; but an administrative course which lightened the calendar by creating respect for the laws and confidence in justice, receives so little credit, that we often feel tempted to join in the cry

that ministers do nothing for the money we pay them. Louis Philippe has now held the monarchy of France for about the same number of years that Napoleon possessed the empire, and his stability appears to have increased with time; even before he went to Russia, Napoleon complained that the reins were slipping from his hands, but he did not perceive that the cause was furious driving. Louis Philippe holds them sufficiently firm, for, like a careful driver, he never lets the steeds get into an unmanageable gallop. Yet nine-tenths of the world believe that Napoleon was a greater statesman than Louis Philippe, just as there were people in ancient Elis who deemed Salmoneus the best charioteer in the city.

I have dwelt, perhaps, at too great length on this point, but I have nowhere seen the cause of the false judgment formed of public men by the world generally adequately

investigated, and think it of importance to show that it arises from attention being fixed on means and ends which are visible and tangible, instead of skilful adaptation, which is always latent and sometimes invisible. In the state, as in the human body, alteratives and regimen may more frequently effect a cure than violent medicines; but the physician who uses such a gentle course will not receive half the credit of him whose remedies are palpable and ostensible. With the greater part of mankind, simplicity and facility are deemed objections to remedial measures; Naaman was but the type of a multitude when he felt offended at the proffer of so easy a cure of his leprosy as washing in the Jordan, and his indignant exclamation, "Are not Abana and Pharpar, rivers of Damascus, better than all the rivers in Israel?" is just the sort of depreciating sneer with

which we so often hear measures of administrative improvement received.

From the very simplicity of the means which a wise man will use, from the minute distinctions which determine his choice of instruments, he will often appear capricious in the eyes of the multitude : like Naaman, they will inquire why the Jordan was chosen rather than the rivers of Syria. This charge will be aggravated by his promptly acting on occasions when the multitude can discover no reason for his interference. An eminent medical writer has said that he must be an indifferent physician who never takes a step for which he cannot assign a satisfactory reason. He ought to act often on such subtle symptoms as cannot be expressed in words. Allow me to illustrate this by a very interesting anecdote which I have just read in the first number of the *English Journal*.

“ Captain Oldrey, commanding the *Hyacinth* sloop of war, was working up for Barbadoes, August 10, 1831, when the hurricane came on. He had been upon the deck during the finest weather ever witnessed in that climate, and had just been admiring the beauty of the evening. The atmosphere to the horizon was perfectly clear, not a cloud obscuring the sky ; nor was there the least probability of a change, as far as could be judged from any appearance observable in the heavens or on the ocean. Going below to his cabin, the captain flung himself upon a sofa, and a minute or two afterwards, chancing to cast his eyes upon a barometer suspended near, he observed that the mercury was falling. It was a moment when he would not have thought of consulting the instrument for any purpose, and so strange did he think the circumstance, that he rubbed his eyes, imagining he was deceived. Still the mercury fell ; he got off the sofa, and, ap-

proaching the instrument, discovered that the quicksilver was falling with a perceptible motion. He went on deck, but the weather was as lovely as before; he descended again, shook the instrument, and still the descent was certain and continued. A fall so rapid and remarkable, of which he had never seen nor heard of a parallel instance, convinced him that something was about to happen. He called the first lieutenant and master, and stated what he had seen. These officers alleged that there could be no storm likely, the sea and sky were then so clear and beautiful. The captain was not of their opinion; and as the ordinary falling of the barometer indicated a storm, he resolved to prepare for one with a speed and energy proportioned to the singular rapidity of the indication. He ordered everything to be instantly made snug, the topmasts to be struck, and all to be got down and secured upon deck. The officers and

ship's company were surprised, and still incredulous. One man said to another, 'The captain is determined to sweat us.' By an activity urged on by the union of command and entreaty, all was lowered and secured. The officers of the ship, except the captain, were still of their previous opinion, and well they might be: so far, none of the appearances then existed that usually precede storms and hurricanes in that latitude. The evening had closed in by the time operations on board the ship were nearly completed. Captain Oldrey relaxed nothing in the way of preparation to the last, and saw it finished to his satisfaction. An hour or two had gone by afterwards, during which his mind had become composed with the reflection that he had prepared for the worst, when he had proof of the value of the instrumental warning; a storm did come on, and reached its fury almost at once, so that a rag of sail could not be kept up.

The wind blew with a fury so great that the sea could not rise into waves, but became one vast plain of foam, on which the ship lay driving furiously along. Fortunately there was ample sea-room."

There is a delicacy of perception in a truly wise man which gives him warnings as decisive, but as unappreciable by others, as the indications of Captain Oldrey's barometer; but when he proceeds to act in consequence of them, he must be prepared to encounter the murmurs of his men, perhaps even the danger of mutiny.

This danger is most felt when he undertakes the reforms necessary for the conservation of his charge; the necessity of any change is likely to escape the notice of officers and crew; the cry of innovation is sure to be raised against him. The absurdity of such a cry may indeed be easily shown, for it is not the reformer but the conservator of abuses who

is the real innovator. To maintain unaltered a set of forms and institutions designed for one state of society, in another and a very different state to which they are wholly unsuited, is a monstrous innovation; accommodating these forms and institutions to the circumstances that surround them, is merely a return to ancient wisdom. Nobody would call it an innovation to have contrivances for removing the soot after houses began to be furnished with chimneys, though sweeping the soot away, and leaving it to accumulate, were equally novelties; but the first is the operation of the conservative reformer, the second the proceeding of the pretended conservative, who allows the chimney to remain untouched until it is either choked or set on fire. The fire, indeed, sometimes does its business well, but it must necessarily excite alarm, and it often catches to the house.

It is not sufficient for a wise man to do

right things, they must be done in the right time and in the right place. It is necessary to trust and to distrust, to be slow and to be quick, to be vigorous and to be mild, to be bold and to be cautious; but when and where these various qualities are to be displayed, must be determined by circumstances. As the adaptation of the quality to the event is the characteristic of the wise, so the misappropriation designates those who may be called mirrors of the wise," that is, persons who exhibit the same qualities, but always in the wrong place; just as a mirror presents a fac-simile of your person in all respects, only that it is left-handed. There is an old Irish story of a servant anxious to distinguish himself by zeal for his master, but who so managed that all his services were mischievous: when the cap of his mistress took fire, he tried to extinguish it with a kettle of boiling water; he cut up a hunting saddle to

mend the traces of the cart; he flung a precious China vase at the cat to prevent her from stealing cream, and shattered an expensive mirror in his chase after flies. Such servants and such friends are very likely to gather round a person elevated to rank and station; he will often find them more annoying and even more dangerous than enemies, and will have frequent occasion to repeat the prayer, "Save me from my friends." Avowed and virulent enemies are not very formidable; we are perilled most by those who mix up praise with their calumny, for their apparent candour gains credit for their slanders. The boa covers with its slaver the victim he intends to swallow, and there are men who bedaub the object of their spleen with praise for the same purpose, to facilitate deglutition. To a catalogue of virtues sufficient to set up half the saints of the Romish calendar, they append the insidious

“but,” and all the virtues are at once hidden under a cloud of insinuations. A cunning man knows that insinuation is more efficacious than a direct charge, just as Homer declares that a “fog is better than night for a thief.”

The insidious encomiums and professions of regard under which malignant insinuations are veiled, often escape our notice; we are not aware that a poisonous serpent lurks underneath the flowers. But the crafty and the cunning well know the value of such aids to malice; they use them as feathers to direct the venomed point of calumny to its mark. Thus may your noblest qualities be made the means of working your torture, and your very virtues be made implements for your ruin.

So the struck eagle, stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart.

Keen were his pangs, but keener far to feel
He nursed the pinion which impell'd the steel ;
While the same plumage that had warm'd his nest
Drank the last life-drop of his bleeding breast.

The most noxious calumny is the insinuation of secret designs ; it is one with which you know not how to deal ; the only way of proving that there is not a snake in the grass is to have the meadow mown, and if you do so, your only recompense for the loss of your hay is a possible confession of mistake, or, more probably, an assertion that the snake has slipped into another field. Uniform openness of conduct will in the long-run bow down these suspicions, though I fear that they will strengthen them in the outset. An Arab proverb says, that the only way to deceive liars is to tell them the truth. Candour is usually deceptive with the uncandid ; they will look upon it as consummate artifice, and

will guess at your supposed latent meaning, and set it down to be anything except just what you have said.

It is very possible to be frank and open, without putting yourself in the power of those you have reason to distrust. People are most frequently entangled by the efforts they make to avoid committing themselves, just as the hare is caught in doubling. Miss Edgeworth, in her clever tale of *Manceuvring*, has admirably exposed the mock wisdom of secretiveness; Mrs. Beaumont's maxim, "not to mention things," frustrated all her plans, and led to the detection of the matters she was most anxious to conceal. "Spare to speak, and spare to speed," is an aphorism of much wisdom; friends will be the more encouraged when they distinctly know your aim and purpose; enemies will be more disconcerted by the straightforwardness of your proceedings, which

deprives them of all the favourable opportunities for resistance, to which you must have exposed yourself in a sinuous course.

No doubt, advantage will be taken of your openness, and you will be exposed to attacks which a more reserved man would have escaped; but if you have more failures, you will also have more successes. A farmer will escape all chances of blight if he never sows his field, but he will also lose all changes of a crop. In the long-run, he who ventures, though he may meet many failures, will, when these are balanced against his gains, prove to be richer than he who dreads to make any experiment. A bank that never issues, is scarcely a more profitable concern than a bank that issues too much.

There are people in the world who affect to despise candour, to look upon it as symptomatic of weakness, and evincing ignorance of human nature. But surely openness is

the most obvious characteristic of conscious strength and integrity,—secrecy, the natural resource of imbecility and dishonest design. He who believes, or, what is the same thing, acts as if he believed, that there is not a single honest high-minded man in the world, is right so far as one individual is concerned, that is—himself. He who knows from his own consciousness that there is one, will not be slow to believe there are others.

I shall conclude this letter with a quotation from Mr. Taylor's Statesman, which in a very few words gives the whole philosophy of confidence: "Whom a statesman trusts at all, he should trust largely, not to say unboundedly; and he should avow his trust to the world. In nine cases out of ten of betrayed confidence in affairs of state, vanity is the traitor. When a man comes into possession of some chance secrets now and then—some one or two—he is tempted to parade them to this friend or

that. But when he is known to be trusted with all manner of secrets, his vanity is interested not to show them, but to show that he can keep them ; and his fidelity of heart is also better secured."

SECTION III.

IN submitting to you the views of your station, its difficulties, its responsibilities, and its relations to the general community which form the main subject of these Letters, it is far from my purpose, and still farther from my wishes, to set myself up as a guide or instructor. I am well aware that on all the points discussed you know more than I shall ever be able to teach; but, in the investigation of truth, the conclusions ultimately reached are not the only things valuable; the processes by which they are obtained extend beyond

them, for they are likely to involve dependent and subordinate truths, which would have escaped notice, had not the main inquiry been undertaken. It is thus that those who search for diamonds in the mines of Golconda, even when they miss the perfect gem, turn up other brilliants, which, though less precious, have still a value in the market.

It is now some time since, during the discussion of a very different subject, I submitted to you a criticism on our great dramatist, to the general truth of which you gave your assent and approbation. I then said, "The drama in the hands of Shakspeare is not a story, nor a history, nor a narrative of any kind: it is the evolution of a conception, as nature herself evolves it, by action; the working out of a great idea by other subordinate ideas great and small, as is done in the inmost recesses of the heart, and in all great events on the theatre of the world. The struggle

between the animal and spiritual tendencies of our nature meets us everywhere, and in every variety of form: there is no mere villain, no paragon of virtue:—life, as it exists, is ‘a mingled yarn, good and ill together.’ The ridiculous not only stands close to the sublime, but is actually blended with it; the slave who rode in the triumphal car with the conqueror typified a principle of degradation within the victor’s own bosom; and human life is, in fact, the apologue of Beauty and the Beast.”

This view of individual character may be safely extended to masses of men, and especially to such aggregations as form what is called a party. There never was yet, in any country, a civil contest with a clear case of right on one side, and a clear case of wrong on the other; but all political partisans, however at variance in other respects, are wondrously unanimous in one principle,—each maintain-

ing that there is nothing wrong on the side which he chooses to advocate, and nothing right in the opposite. This simplification of the moral judgment is very convenient to the no-thinkers, who are many, and to the half-thinkers, whose numbers are incalculable; it is only necessary to range persons and principles under the category of party, and all difficulties are settled in a moment. The Byzantines, in the later days of the Lower Empire, decided all questions of morals and politics by the factions of the Circus; when a new law was proposed, nobody asked, was it just or advantageous to the community, but simply whether it would profit the red or the green; and thus the most complicated questions of principle or expediency were referred to the very easy and convenient test of the colour of a chariot. Their standard was not one whit more absurd than the canons of

instance, may be found thoroughly united with that party erroneously called High Churchmen, in supporting endowments and establishments against the advocates of the voluntary system, and as cordially joined to Dissenters in maintaining the principles of toleration.

These coincidences may be called the nodes of the different orbits; and when they occur, the proper movements are most subject to disturbing influences. The attraction of party varies inversely as the square of the distance; when you are brought near a powerful and organized mass, there is a strong temptation to pass over the intervening space, and to sacrifice the consciousness of individuality for the sympathy of a multitude. The peril of being seduced from our proper orbit is not less great, when we seek to join, than when we try to avoid others. There are those who are willing to err with Plato, and there are those who are unwilling to go right with Epicurus.

A cause is not necessarily good because some good men have favoured it, nor necessarily bad because bad men have supported it; yet we all know that many well-meaning men voted against the abolition of the slave-trade, because it was advocated by some partisans of the French Revolution.

There is another danger arising from occasional concurrence with men of different principles,—the possibility of being mistaken both by them and others. On such occasions the rule most commonly recognized is, “to sink all differences for the purpose of securing effectual co-operation.” This process seems to me at once dishonest and impolitic; men act best together when they thoroughly understand each other; the strongest ministries ever formed in England were those which admitted open questions. In justice to yourself, and in justice to your cause, the moment when you should most strongly protest against

the principles which you disapprove, is the moment that you find yourself occupying the same ground as those persons by whom such principles are held. For instance, in supporting the propriety of Catholic emancipation, you will find yourself in the company of those who regard all creeds as equal; a protest against such a principle then becomes necessary, to show that you are an ally *pro hac vice*, and not a follower. When this protest is made, you may defy the imputation of being led by those with whom you may chance to agree.

To many persons of hasty judgment, it seems the easiest thing in the world to remain independent of party; they look only to its gross material ties, which they rightly suppose that a strong man may break with the same ease that Samson burst the cords of the Philistines; but the bonds of sympathy and association are of far different texture; they

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stances of the connexion, lest you become entangled before you are aware. When you mix with parties and act with parties, as you must do in the present condition of human affairs, you must remember that you are like a bird in some grove where every twig is limed, and where nets are spread in every open space.

There is a valuable remark on this subject in the fourth volume of Archbishop Whately's Essays, (Essay II. Sect. 4,) to which I beg leave to direct your attention. "Not unfrequently, indeed, you will find men disavow, and perhaps sincerely, their adherence to a party, or at least the degree of control under which they are, sometimes half unconsciously, held. For, besides the reluctance felt by many to acknowledge themselves in a state of subjection, it often happens that one of the requisitions, as it were, of a party will be, the disavowal of party. An individual finds

himself strongly urged not only to submit to a certain influence, but also to disclaim that very submission, in order to add to the party the weight of his own supposed *independent* concurrence."

Grattan said of Lord Chatham that "he stood alone, and he was able to stand alone;" but it is not always true that the eminence in station or ability, which is sufficient to support the independence of a man who stands aloof from party, will be a sufficient protection against party spirit, if he have no aversion to that spirit in itself. "His consciousness of superiority may make him indeed unwilling to be a *follower*, but not necessarily unambitious to be a *leader* of a party." The temptations to such a course are numerous and multifarious; he has objects to carry—why, then, should he not enlist associates? He is assailed by unscrupulous enemies, and should he not levy forces of his own? He has only to plant

a standard, and multitudes will rally around it; and is he then to keep his colours furled, and leave "their silken folds to feed the moth?" It requires no small exertion of mental strength to answer these questions in the negative; but the wise man must nevertheless refuse contact with party, whether as a soldier or a general. He cannot purchase its aid without compromises for which all the force it can bestow is but a miserable compensation. In every party the leader is the greatest slave :

" 'Tis like a snake,
And the tail moves the head."

Success in collecting followers is, after all, an achievement of very doubtful glory; for, as it has been well observed, "what more has a leader done than persuaded a number of donkeys to change their panniers?"

The independent course which I have endeavoured to delineate is one, no doubt, of

great difficulty, and some danger ; the temptations to abandon it will be multiplied in the direct proportion of your advance, and every step of your progress must be an additional reason for increased vigilance. One source of your danger, and that the most pregnant, will be found in yourself. It is the common fault of public men to be impatient for the accomplishment of their great designs ; they long “ to see of the labour of their hands, and be satisfied ;” they grow weary of planting the tree “ *seris factura nepotibus umbram*,” and they have recourse to forcing operations, which either destroy the plant, or which render its fruit, like Jonah’s gourd, prematurely ripe, and prematurely rotten. This impatience is greatly aggravated when the object of your wishes is brought nearly within your grasp ; the dread of ultimate disappointment, after having advanced so far, leads a man to look in every direction for means of facilitating the

final step, and this is the moment when party is most seductive, though it is generally the moment when its aid is most worthless, and also most dearly purchased. On all such occasions, those who join at the eleventh hour expect at least as large wages as those who have borne the labour and heat of the day.

For the impatience which I have described, great allowance must be made ; besides the natural desire of " reaping what you have sowed, and gathering what you have strawed," and of assuming the *superbiam quæsitam meritis*, there is the more honourable feeling of dread that those who come after you may not fully comprehend your designs, and may either spoil your work, or not carry it on to completion. This is the excuse for impatience, which great men make to others and themselves ; and hence arises the haste to which I believe that half the failures, or partial failures, of great plans should be fairly attributed. The excuse is

founded on obvious reason: you are right to complete in your lifetime any measure which you can bring to a sound maturity, but it is no part of wisdom to make sure of spoiling it yourself, in order to avoid the risk of its being spoiled by others. If a patient insists on his cataract being couched before it is sufficiently ripe, he runs the risk of incurable blindness. There is the same vitality in the seeds of good measures that there is in the seeds of certain plants: they remain long hidden beneath the surface, but they are sure to spring up in after ages. "Cast thy bread upon the waters, and it will be found after many days."

You will not only have to struggle against your own impatience in thus trusting to time; you will have also to contend against the reproaches of friends and the taunts of enemies; it will be said that you are not sincere in your desire of the end, because you are too scrupulous in the use of means. Besides, when you

reject the aid of party, you arm against you not one, but all. What Archbishop Whately, in the Essay from which I have already quoted, has said respecting religious party, is applicable to party in general, and with his striking words I shall conclude what I have to say on the subject. "Hard indeed will be the task of any one who shall set himself, not to encounter one party with the forces of another, but to oppose the spirit of religious party generally. He will find arrayed against him the corruption of human nature in some of its worst forms; because man's virtues are here enlisted in the cause of his vices. For it is the character of party spirit to absorb public spirit into itself; the kindest feelings of the human breast—benevolence and faithful friendship—it contracts into a narrow circle; the principles of conduct originally the noblest—disinterested self-devotion, and courage, and fervently pious zeal—it perverts to

its own purposes ; veracity, fidelity, submissive humility, charitable candour, in short, every christian duty, it confines within its own limits. Nowhere more than in religious party does ‘ Satan transform himself into an angel of light.’ If you venture into this the ‘ strong man’s house, to bind him and spoil his goods,’ you must be prepared for a fierce contest. He who is most emphatically the adversary of that God who is ‘ the author of peace and lover of concord,’ must be expected to raise up among the most violent members of all parties a more bitter hostility against you than they manifest against each other ; and an hostility, I may add, the more vehement in proportion as you may be the more eminent in christian virtue and wisdom, and consequently the more influential as an opponent of religious party : even as the waves rage most fiercely against the rocks which are the firmest and most prominent.”

“‘ But fear them not, neither be afraid of their words, though briers and thorns be with thee, and though thou dwell amongst scorpions. Fear not,’ said the prophet Elisha to his servant, when, at Dothan, he was encompassed with foes—‘ fear not ; for they that be with us are more than they that be with them.’ And the Lord will now, no less, hearken to our prayer, and enable us to see with the eye of faith his resistless host encamped around us.”

SECTION IV.

To preserve a course independent of party requires a firmness and decisiveness of character such as few possess, and still fewer maintain. There are scarcely any circumstances in which men more frequently and more fatally impose upon themselves than in the exercise of what they deem to be courage and fortitude. They alternate from rashness to timidity, and from timidity to rashness, and call themselves brave; they interchange the extremes of obstinacy and pliability, and believe themselves firm. Tacitus, with his usual force and brevity, describes a character not of un-

frequent occurrence, which we should, if we are wise, avoid in ourselves, and distrust in others. *In deprecendis periculis audacia, in detrectandis formido*, might have been the motto of many statesmen, whose administration has proved a curse to their several countries. They build up resolutions, issue commands, and form plans, as the Siberians do their turrets and palaces of ice; but these all melt away with the first warm showers, and well is it for the builders if they are not swept away by the flood. Like Tippoo Sultan, they form schemes of mighty conquest and extensive empire; but when the adversaries are in the field, and the time for action comes, their courage oozes away, and they hasten to escape the perils they provoked, by degrading and disgraceful submissions.

There is another class of men who seem to look upon firmness and decision of character as virtues suited only to an iron age, and who

therefore propose, command, or decide nothing. They think it best to let people have their own way; and, as they never use the curb, their reins, though slack, are not broken. But this course, though it saves much trouble, and allows a statesman to enjoy the pleasures of luxurious indolence, prevents him from ever accomplishing any great or good object; the faint approbation which he receives from his partisans contains not a particle of affection; the toleration granted him by adversaries is not unmingled with contempt. Such persons seem to believe that negative virtues are sufficient for humanity, and that to avoid evil is a compensation for the neglect of good. But this yielding disposition is sometimes mischievous: when king Log allowed himself to be blown about his watery kingdom at the sport of every wind, he ran a considerable risk of crushing and breaking the limbs of his croaking subjects.

Those who run into the opposite extreme are perhaps more fortunate ; though hasty in forming resolutions, yet the dogged obstinacy with which they maintain them is very efficacious in deterring opponents. No doubt they will often have to meet persons disposed to dispute the crown of the causeway with them, and occasionally they may get a broken head ; but it is wonderful to see how many people will make way for them, on the principle that one steps aside to make room for a drunken man. The juror who declared that he never met eleven such obstinate brutes in his life as his compeers, would, in many cases, decide the verdict, and starve the rest into his opinions.

The man of true fortitude and firmness is cautious in giving out a decision on entering upon any great undertaking ; he does not begin the war until he has counted the cost ; he examines the obstacles he has to meet, and the dangers he has to surmount, comparing their

magnitude with the means at his disposal. In the words of Lord Bacon, "*Qui pericula apertis oculis intuetur ut excipiat, advertit et ut evitet.*" Hence, when such a man has once taken his part, it is all but impossible to drive him from his position, unless it can be clearly shown—which, in the case of such a man, must be an exceedingly rare occurrence—that he has not rightly measured circumstances, and that matters are really different from what he had supposed them to be.

Such a man will avoid the dangerous error of disarming opposition "by paying Danegelt;" he will not let it be suspected, even in a single instance, that he can be diverted from his purpose, or overcome in his resolutions by threats of law expenses, or public odium, by threats, by entreaties, or the countless arts of unscrupulous adversaries; for he will know that there are cases where concession incites to renewed attacks, instead of disarming hostility.

A general who has once occupied a position although, perhaps, one originally of small importance, will take care to maintain it while the enemy is in presence, because to abandon it would be a tacit confession of inferiority. Even a downright defeat may serve to establish a character for fortitude: the Persians carried the pass of Thermopylæ, but they could never afterwards be brought to stand before the Spartans.

I have dwelt, perhaps, at disproportionate length on this subject, because decisiveness and firmness appear to me the qualities by which alone a man in public life can maintain his independence of party, and because rashness on the one hand and diffidence on the other seem to be the most likely sources of his being driven to forge fetters for himself. Of the two evils, however, timidity is the worse; “*Nil aut in voluptate solidum, aut in virtute munitum, ubi timor infestat*”—he has gone a great

way to make himself distrusted by the world, who begins by distrusting himself. It is a common error to regard the keeping aloof from party as an act of presumption, as something like an assertion of intellectual elevation rather than moral independence; and hence many persons, through dread of such an imputation, are contented to exhibit that infirmity of purpose which can only find support in the opinion of others. To yield to this prejudice will expose you to the influence of perturbing and opposite attractions; all the bodies that revolve regularly and steadily in their orbits must be self-centred. However regular your orbit, however independent your system, it is certain that you will often be misunderstood, and still more frequently misrepresented; your being self-centred will of itself lead to the suspicion that you are subject to some secret influence. Such a suspicion is to be defied, not to be dreaded; for the fear of it

is the most likely thing in the world to render it true. No man is such a slave to party as he who shudders at the imputation of being led by it; no one is so liable to be duped by followers or favourites, as he who exhibits the most nervous terror at the suspicion of being subject to such influence.

If the relations you form with your subordinates, particularly those whose position brings them into frequent and immediate contact with you, such as your chaplain and secretary, be founded on intellectual sympathies and common views of great principles, efforts will be made to sow discord between you by representing him as the juggler, and you as the puppet. In this case calumny disguises its imputation by flattery, and compliments your heart at the expense of your head. "His lordship," the maligner will say, "is a very worthy, well-meaning man, but he sees only with A. B.'s eyes, and acts only on A. B.'s

suggestions; he is a very good and clever man, but he thinks by proxy." If you are a student, if you have acquired any reputation for scholarship or literature, but, above all, if you have ever been an author, this imputation will be circulated and credited; for one of the most bitter pieces of revenge which readers take on writers is to receive implicitly the aphorism of the blockheads, that studious habits produce an inaptitude for the business of active life. The imputation of being led is not very pleasant, but it may very safely be despised; in the long-run men will learn to judge of your actions from their nature, and not from their supposed origin. But the nature of this calumny deserves to be more closely investigated, because there is nothing more injurious to public men than the jealousy of subordinate strength which it is designed to produce.

The cases are indeed very rare of an upright sensible man being led either by a knave

or a fool; but there are countless examples of a weak man being led by a weaker, or a low-principled man by a downright rogue. Now in most of these cases it will be found that the subjugation arose from trusting to the impossibility of being led by one of obviously inferior strength. Cunning is the wisdom of weakness, and those who choose the weak for their instruments expose themselves to its arts.

Mr. Henry Taylor's '*Statesman*' has some remarks on this subject which I shall venture to quote. "Strong men, who, being compounded, as the strongest are, of weakness as well as strength, but who, feeling all their strength, do not at the same time feel their weakness,—statesmen of this kind, I say, are apt to rejoice unduly in self-dependence and the consciousness of substantive power, and to surround themselves with such men as will rather reflect them as mirrors than adequately

serve them as instruments. *To make the weak subservient* requires intellectual predominancy only,—and not always that; for strength of animal temperament, and an overruling vivacity, or a determined disposition, will often of themselves suffice. *To make the strong subservient*, demands certain moral sufficiencies. In order that the strong may serve the strong, there must be mutual respect, and in one or both of the parties a high and rare humility. There must be between the parties conceptions of what is more strong, great, and noble, than any fulfilments are : there must be over the efforts of both a common bond of reverence for what is greater than either.”

My Lord, we are both aware that the ideal connexion which Mr. Taylor has thus described, was realized in actual life, and unfortunately we also know that it was assailed by all the calumnious misrepresentations which malignity could devise, or folly propagate.

The moral sufficiencies of the parties bore them safely through the storm, their mutual confidence was strengthened by these rude assaults, just as fierce blasts serve but to root more firmly the majestic oak.

We have heard much of the pride that apes humility, but we too rarely hear of the legitimate pride that generates genuine humility; the pride that compares its powers with its conceptions, all it can accomplish with all it desires to accomplish, and while conscious of having done much, yet comparing this much with its own exalted standard of perfection, confesses itself "an unprofitable servant." It is not conscious strength, but conscious weakness, that dispenses with strong help.

It is scarcely necessary to dwell on the necessity of caution in bestowing confidence; it is the highest favour in your power to confer, and deliberation enhances an act of kindness just as much as it aggravates an act of malice.

“ Favours which seem to be dispensed upon an impulse, with an unthinking facility, are received like the liberalities of a spendthrift, and men thank God for them.” It is of more importance to observe that even a greater degree of caution is necessary in suspending or withdrawing confidence ; gross indeed should be the treachery, and unquestionable the proofs, that would justify such a cause. The world generally will blame your original choice ; your discarded adherent will be lowered in his own esteem, and consequently will thus far have made a sad progress in moral degradation, and your own mind will not escape scatheless, for greater proneness to suspicion will of necessity develope itself in your character. Most of all is caution required in restoring confidence ; constitutional changes are wrought in every moral principle during its period of suspended animation ; though the falling out of lovers be proverbially

the renewal of love, it is questionable whether the suspended confidence of friends is ever wholly effaced in its influences. Had Cæsar recovered from the stab which Brutus gave him, he might with his usual clemency have pardoned the crime ; but he would not have been the Cæsar I take him for, if he did not ever after adopt the precaution of wearing armour when he was in company with Brutus. The hatred of an enemy is bad enough, but no earthly passion equals in its intensity the hatred of a friend.

It may be doubted whether it is politic, where a man has wholly lost your esteem, and has no chance of regaining it, to let him know that his doom is fixed irrevocably. The hope of recovering his place in your estimation may be a serviceable check on his conduct ; and if he supposes you to be merely *angry* with him, (a mistake commonly made by vulgar minds,) he may hope and try to

pacify you by an altered course, trusting that in time you will forget all. In such a case you need not do or say anything deceitful; you have only to leave him in his error. On the other hand, if he finds that you have no resentment, but that your feeling is confirmed disesteem, and that the absence of all anger is the very consequence of such a feeling—for you cannot be angry where you do not mean to trust again—he may turn out a mischievous hater.

On the whole, however, the frank, open-hearted course is the more politic in the long-run. If you use towards all whom you really esteem, a language which in time will come to be fully understood by all, from its being never used except where you really esteem, then and then only you will deserve and obtain the full reliance of the worthy. They will feel certain that they possess your esteem, and that if they do anything by which it may

be forfeited, it will be lost for ever. To establish such a belief is the best means of preserving the peace and purity of your circle, and it is worth while risking some enmity to effect so desirable an object.

It must, however, be observed, that it is equally politic and christian-like to avoid breaking with anybody. While you purchase no man's forbearance by false hopes of his regaining your esteem, you must not drive him into hostility through fear of your doing him a mischief. The rule of Spartan warfare is not inapplicable to the conduct of a christian statesman;—never give way to an assailing enemy,—never pursue a flying foe farther than is necessary to secure the victory. Let it be always understood that it is safe to yield to you, and you will remove the worst element of resistance, despair of pardon.

Although subordinate strength is necessary to the attainment of great ends, I have shown

that its acquisition exposes both the superior and his subordinates to unworthy imputations of undue influence, and that the dread of these imputations may often drive a worthy man into a perilous course. The fear of being deemed an imitator is scarcely less dangerous than that of being supposed to be led. We frequently see those who regard the course of a wise and good man with mingled affection and veneration, influenced by his example for the worse rather than for the better, by indulging their ruling passion for originality, and by their abhorrence of being regarded as followers and imitators. To avoid coincidences becomes the great labour of their lives, and they take every opportunity of ostentatiously declaring the originality and independence of their course. Nay, they will not only declare their originality, but they will seek to make or find opportunities of exhibiting it, though the course they adopt in

be forfeited, it will be lost for ever. To establish such a belief is the best means of preserving the peace and purity of your circle, and it is worth while risking some enmity to effect so desirable an object.

It must, however, be observed, that it is equally politic and christian-like to avoid breaking with anybody. While you pursue no man's forbearance by false hopes of his regaining your esteem, you must not drive him into hostility through fear of your doing him a mischief. The rule of Spartan warfare is not inapplicable to the conduct of a christian statesman;—never give way to an assailing enemy,—never pursue a flying foe farther than is necessary to secure the victory. Let it be always understood that it is safe to yield to you, and you will remove the worst element of resistance, despair of pardon.

Although subordinate strength is necessary to the attainment of great ends, I have

consequence may be contrary to their own secret judgment. A man who yields to this weakness, which is far more rife than the world generally believes, is the slave of any one who chooses to work upon his foible. The only thing requisite to make him commit any conceivable folly, is to dare him to depart from his friend's counsel or example. Miss Edgeworth in her *Juvenile Tales* has admirably illustrated the consequence of yielding to such fears; Tarlton in vain strove to persuade the weak Lovett to break bounds by appeals to his courage, but when he hinted that his refusal would be attributed to his dependence on the strong-minded Hardy, the poor boy sprang over the wall with nervous alacrity.

This dread of imitation often leads to the neglect of valuable suggestions, which might be derived from the tactics and example of adversaries. "*Fas est et ab hoste doceri*," is a

maxim more frequently quoted than acted on, and yet its wisdom is confirmed by every day's experience. But on this subject it is unnecessary to dwell, for nearly the same observations as were made on the preceding case apply with equal force to this. A casual remark made long ago to me by your Lordship contains the *rationale* of the whole matter; "It is ignorance and not knowledge that rejects instruction; it is weakness and not strength that refuses co-operation."

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SECTION V.

THE necessities for caution examined in my last letter may be supposed incident to every station which confers rank and power, but there are some peculiarities in the position of a bishop which demand separate investigation. His income is always exaggerated, and the capabilities of his income still more monstrously overrated. Men either cannot or will not see that large revenues are, in proportion, more frequently embarrassed than smaller properties, just as the debts of wealthy states are more onerous than those of poor

communities. This does not arise merely from the temptation to large expenditure arising from the possession of great wealth ; it appears to result more frequently from the influence which the law of opinion exercises over all. The rich man, and particularly the man raised to a well-paid office, knows that much is expected of him, indeed far more than he can with prudence attempt to accomplish, and he feels that he will lower both himself and his station, unless he makes some effort to realize this expectation. During the last war the measure of expenditure was, not what ought England to be fairly expected to do, but what ought to be expected from a country holding such a position as England does among the powers of Europe ?

It is a little whimsical that the largest demands for episcopal expenditure are made by those who complain loudest of episcopal wealth. They see one half of the truth,

that the state which a bishop maintains confers respectability on the entire clerical body, and that anything like shabbiness or meanness extends disgrace from him to the humblest curate; but they do not see that high prizes offered to the profession are the basis of the high standard which they justly raise as a guide for the public conduct of those who are placed at its head. The subaltern officer does all the hard work of the army for moderate pay, but he knows that the state which the general maintains, confers respectability on himself and all his brother officers; and he further knows that, but for the existence of such prizes, men possessing other claims to respect from rank, fortune, family, or talent, would not be found in the army.

Though all property, beyond that immediately produced by industry, is but an institution of society, and consequently subject

to duties as well as invested with rights, yet public opinion has made the duties heavier, and the rights weaker, in all cases of life income connected with a profession. A bishop, whose revenues terminate with his life, is expected to give away more than a person who has an inherited income of double the amount, descending to his children. His diocese imposes on him a far heavier expenditure of money and labour than a landed estate does on a nobleman; the latter "may do what he will with his own," at least within very wide limits; the former is scarcely permitted to look upon his income as "his own," in the full sense of property. Besides the responsibility to God which all possession of property involves, the bishop or rector is supposed to incur a heavy responsibility to his country, for the fulfilment of which credit is rarely given. "What an easy life the parsons have!" is the common phrase of every clown; but he never

dreams of asking himself, "What do I think of the life of the squire?"

Into the justice or injustice of such opinions it is not necessary to inquire; but their prevalence is a fact of sufficient notoriety, and they impose on persons of clerical rank a moral necessity for regulating their expenditure, not according to their individual feeling,—scarcely even according to the strict requisites of their station,—but according to the vague responsibilities which public opinion has associated with church endowments. I need hardly say, my Lord, that we live in times when that opinion cannot be safely defied.

This demand on a bishop's liberality is greatly increased, if he holds himself aloof from party; for this offence forgiveness can only be purchased by a very lavish system of disbursements; and, after all, he must be prepared to find that every shilling bestowed by

party-men is equivalent to his pound; that an annual dinner given by a zealot will be celebrated as a feat of hospitality, while if he gave similar dinners every week, they would be disregarded. It is not necessary to dilate on the merits of prudent economy, but assuredly nowhere is such a virtue more indispensably required than when demands on expenditure are regulated, not by realities, but by imaginations.

Great as is the evil of having your expenditure of money and time measured by the imaginations of persons who do not trouble themselves to investigate realities, the evil is fearfully aggravated by the diversity of objects to which each set of imaginings refers. Those who surround a bishop seem to act literally on Swift's advice to servants, each of whom is recommended to do his best in his own particular department, to spend *the whole* of his master's property. Thus it is with a pre-

late's money and time; every person seems to expect that both should be bestowed on his favourite project to their extreme amount, and no one is disposed to take into account that there are other claims and demands which should not be abridged in their fair proportions. There will be a combination to entrap you into a practical exemplification of "the sophism of division;" men will say, you can afford this, that, or the other expense, forgetting that all together will ruin you.

Want of generosity in the distribution of patronage is sure to be made a charge against any system by which it is judiciously administered. There are two questions,—is the office fit for the candidate? and is the candidate fit for the office? The former will be the chief or only point to which attention will be paid by the authors of the countless recommendations you are sure to receive. Mr. H. Taylor says, "A minister should adopt it as a

rule, subject to few exceptions, that he is to make small account of testimonials and recommendations, unless subjected to severe scrutiny, and supported by proved facts. Men, who are scrupulously conscientious in other respects, will be often not at all so in their kindnesses." In fact, my Lord, testimonials are more extravagant specimens of the Literature of Fiction than the Arabian Nights or the Hindoo Mythology; were they to receive credit, a blockhead might pass for a Newton or a Bacon, and a pickpocket be esteemed a paragon of virtue.

There is one form of testimonial to which you will be expected by many to pay more than ordinary attention, though it is probably the most mischievous of any,—I mean petitions and addresses from a parish, numerously signed, in favour of a curate. It is possible that such a document may be a genuine and deserved effusion of spontaneous

affection, but the chances for its being so are very small, and yielding to its prayer is, under any circumstances, most pernicious in example. The existence of the church is dated, if once its benefices become elective; every clergyman is tempted to abandon the character of a christian minister for that of a popularity-hunting demagogue; the pulpit, instead of reproving guilt, will pander to pride, passion, and prejudice; the members of the congregation, looking upon themselves as patrons, as having conferred, or being able to confer, obligation, will expect a fawning and subserviency which completely destroy the efficiency of a teacher. It would be a sad change in our public schools and universities if the students were to elect their professors, but it would not be a worse system than giving to parishioners the election of their pastors.

Unfortunately this is a subject on which we have ample evidence from experience in the

churches and chapels where evening lecturers, &c., are elected by the congregations; in these the preacher does not so much go to edify his hearers as to submit himself to their criticism. The good old maxim, "*Oportet discentem credere*," is changed into the modern corruption, "*Oportet docentem cedere*;" and slight as the alteration is in letters, it is fatally extensive in meaning. A contested election for one of these popular lectureships recently took place in a London parish, and it was not less disgraceful than any that ever occurred in the worst rotten borough. The walls were placarded; public-houses were opened; bribery and intimidation were exercised in every direction, and, without entering into explanations, it may be added, that the worthlessness of numerous-signed testimonials was proved beyond the possibility of contradiction. Bad as all this unquestionably was, I very much fear that secret and unac-

knowledgeed canvassing would be still worse. It is by no means a difficult thing to get up a petition or testimonial, and to obtain the signatures of many either unacquainted with the contents, or fully convinced of their falsehood. I do not say that any clergyman will thus degrade himself; but I do say, that if you show that you can be influenced by petitions, you will strongly tempt your curates to adopt such a course, either directly or by the intervention of others.

Let us take a hypothetical case, but one not very far removed from reality. A certain clergyman in a certain place, during a period of certain political excitement, distinguished himself as a violent partisan, possessing no discoverable merit but blind fury against all who differed from his opinions. Those whom he served, afraid to give him promotion, unless the course was sanctioned by something like a popular call, got up a kind of testimo-

nial or requisition. It was carried round for signature. The persons canvassed made sundry objections, but they were met with such arguments as the following: "If you refuse, you will be deemed no good friend to the church;"—"With all his faults, he is a true Protestant;"—"If he is what you say, it will be well to have him removed to a distance;"—"Your landlord takes great interest in his success, and would deem your signature a favour;"—"The document is private; it is only to go before the patron, and nobody will be the wiser if you sign;"—"See how many of your neighbours have conquered their scruples;"—"Though you disapprove of him, think of his poor wife and children;" and so on to the end of the chapter. The moral value of the signatures thus obtained should, I think, be estimated by negative quantities.

There, are, however, many forms of recommendation, which do not come under the head

of ostentatious testimonials, that merit attention; I mean the character given of a clergyman by individual parishioners, speaking privately and separately, especially if such character be given without any immediate view to the chances of his promotion. The latter is indeed an important requisite, for there is nothing in the world so easy and so common as to be generous at the expense of other people. It is a hackneyed, and it is a mischievous proverb, that "nothing is so easy as a good word," and you will have "good words" in plenty whenever you have anything to give away. Though individual recommendations should be received, they should be very carefully scrutinized, and the intellectual character of those from whom they come should have not less weight than the moral in the estimate of their value. "The recommendation of a good man," said a living statesman, "should be taken with a grain of

salt; that of a good kind of man with a bushel-full."

Applications from clergymen themselves, especially those based on long services and a large family, mean nothing more than that the applicant believes that the station would be very fit and desirable for him; a matter by no means doubtful. But benefices are not an eleemosynary fund, neither is length of service the only or the best claim to promotion. It is certainly a hard thing that a man should *work* as a curate for thirty years, but it is not an equal hardship that he should *be* a curate for the same space of time. The question of efficiency makes all the difference; and if you allow the applicants to estimate this for themselves, you will find that the independent and the greedy will make their claims more strenuously and pertinaciously than those who are really meritorious. A good bishop should not only know his clergy,

but he should let it be known that he possesses such knowledge, and he should publicly claim credit for acting on it in his distribution of clerical rewards. When this is thoroughly understood, when it is seen that his judgment is not flexible to the arts and appliances of solicitation, applications will diminish, and perhaps cease altogether. The result, however, is not altogether advantageous, for applications are not bad criterions of character, as every man who has had the distribution of patronage must know full well ; but you cannot possess contradictory advantages at the same time, and on the whole it is better to be rid of the perturbing influence of applications.

It must be also noticed that men of influence, especially if they be wise and good, are frequently liable to be imposed upon by what may be called vicarious merit. Miss Edgeworth's "Patronage" admirably illustrates the

process in the account of Cunningham Falconer's obtaining the confidence of Lord Oldborough by passing off, as his own, a pamphlet really written by Mr. Temple. Falconer very probably thought that what he paid for was his own, but the error into which Lord Oldborough was led, had nearly proved of fatal consequence. You must, therefore, be prepared for attempts to win your favour by conversations crammed for the occasion; by compositions written or re-written by a different person from the claimant of the authorship, and a double share of vigilance is necessary when the compositions or conversations coincide with your own opinion. A little caution and cross-examination will suffice to detect such pretenders, especially if you bear in mind that persons generally make more show on borrowed money than on real capital.

If caution is required in receiving recommendations from others, it is equally necessary

in giving them yourself, whether in the shape of advice or otherwise. Your position must of necessity give you a certain influence with the Government, which will be sadly weakened if you get the character of being meddling, or of asking too often. Let ministers, understand that you are ready to give advice when it is sought, but that your counsel is not to be had without seeking. Pledge yourself, as early and as clearly as possible, not to ask any favour for yourself or your friends, and when you recommend any one as likely to be fit for some situation, let them understand that you consider yourself as doing the favour, which in fact you are, when you point out the person most likely to render them effective service. Let them see that your object is to procure the man for the station, not the station for the man. Besides the obvious propriety of such a course, it has the great advantage of cutting off a host of applications for

the exertion of your influence; no one can persevere when you say, "I am pledged not to ask."

Men in high station should ever remember that "to raise expectations is to incur responsibilities;" and this is particularly the case in relation to those adherents, "the strong helps" to which I adverted in my former letters. "Willing to befriend an adherent," says W. H. Taylor, "but prepared to do without him, is what a leader should appear to be: and this appearance is best maintained by a light cordiality of demeanour towards him, and a more careful and effective attention to his interests than he has been led by that demeanour to anticipate. Sure one example of expectations exceeded, of performance outrunning profession, and hope and confidence, will live upon little for the future. On the contrary, after an example of performance falling short of profession, hope of the

future will be kept alive by nothing but solids. Moreover, he who is profuse of professions obtains less gratitude than others, even when he fulfils them to the letter. For the professions men are not thankful, because they distrust them; for the fulfilments they are less thankful than they might be, because he appears to do what is done, merely to get out of a difficulty in which the professions have entangled him: he could not do less, it is said."

After all your care in the distribution of patronage, and all your caution in giving recommendations, there is little doubt that you will be deceived in some instances, and confer benefits on the unworthy and the ungrateful. To make a public confession of your error, and an ostentatious parade of your regret on such an occasion, appears not only a gratuitous blunder, but an unwarrantable trifling both with yourself and the public. A man who is

deceived cannot properly be said to commit an error; he has acted on appearances, and the wisest can do no more. Your confession of error, in the particular instance, will be received as an acknowledgment of weakness in your general course, and your enemies will be able to quote against you the most decisive of all testimonies, that of yourself. The world will not believe that you originally were persuaded of the genuineness of the appearances by which you were misled; men will not merely suspect the confession, but the motives of the original action, and your misleading them into such suspicions is not less a moral wrong to them than to yourself. It is even doubtful whether you ought to let the deceiver know the precise extent to which your discovery of his deception reaches; far a better plan would be, without any reference to the past, to intimate on the first opportunity that he should have no hopes from you

for the future. The exceeding probability is that he will withdraw, and thus save you the annoyance of discarding him. Whatever explanation the world may require will then be demanded from him, and not from you; and nothing is so likely to make his task perplexing as your silence. It will make a great difference in the judgment of the world which party is first put on its defence, for "*qui s'excuse s'accuse*," is a truth of old standing, and a man seems to show some consciousness of criminality who voluntarily walks into the dock. Whether you have been mistaken, or whether you are only believed to have made a mistake, it is unwise to volunteer justification; such conduct produces erroneous opinions, and is, therefore, a wrong to the world,—it excites injurious suspicions, and is consequently a wrong to yourself.

In the distribution of patronage there is one perturbing influence, to which, indeed,

you are not likely to be exposed, but which you will find it, nevertheless, necessary to guard against, both for your sake and that of others. There will be frequent appeals made to the feelings of your lady, and perhaps to other members of your family, that the interests of affection should be exerted to oversway the harsh behests of duty. "The lady-bishopess," as a prelate's lady is called in some of our diocese, is often besieged by hosts of applicants, and to her, forms of address are used, and motives urged, which would not be employed as arguments to the sterner stuff of manhood. Anecdotes of the mischievous effect of such influence abound, but there is no necessity for quoting them, because the evil tendency of such interference is obvious to everybody. But you must not only refuse to recognize your lady as a patroness, you must further let it appear that you will deem it a personal wrong both to her and to yourself if any efforts are made to

engage her to act in such a capacity. The actual possession of patronage would make her life miserable ; the suspicion that she does, or may possess it, will expose her to numberless annoyances, which can only be averted by firmness in the beginning of your career.

I should, however, mislead you if I said that the prevention of efforts to obtain this influence will be an easy task either for you or your lady. The attempts to gain her sympathies will be made in every possible shape, in hints so covert, and allusions so remote, that it will be almost impossible to command their silence. The old alchemists declared that their enterprizes failed when their spirits employed in their experiments assumed "impalpable forms;" you will find "the impalpable forms" of solicitation equally perplexing ; but you may be assured, when they appear in your experiments, that they are symptomatic of the presence of base metals which can never be transmuted into gold.

SECTION VI.

PATRONAGE and its administration are subjects of such vast importance both to public men and the general community, that I trust to obtain pardon for again inviting your attention to some considerations on both topics. W. H. Taylor very justly says, "The engrossing of a considerable quantity of patronage into one disposing hand has this advantage; that after the administration shall have satisfied any private ends which he may have at heart with a portion of the patronage, he will dispose of the rest with reference to public interests. Whereas if the patronage

be comminuted and placed in several hands, each of the patrons may have no more to dispose of than is required to serve his private purposes; or, at all events, after feeding the private purposes of so many patrons, a smaller proportion will be left to be bestowed according to the dictates of public spirit. For a like reason, the minister who has been long in office will be the most likely to dispense his patronage properly; for the circle of his private friends is saturated."

The truth of these observations is very fully proved by investigating the condition of ecclesiastical patronage; no man, who is not wilfully deceived, can pretend to deny that episcopal appointments to benefices are in a remarkable degree superior to those of lay patrons or the government. It is abundance, and not poverty, that teaches caution; in general you will find that men of small fortunes are more extravagant in proportion to

their means than men of wealth, for it is necessary to be accustomed to the use of money before the habits can be formed that determine its proper application; in like manner, a person who has only one or two places to give away, will exhibit more recklessness in their disposal than he who has many. The former does not feel himself bound to form those habits of moral judgment necessary to a judicious selection between rival candidates, and still less to examine the requisites for fulfilling the special duties of the particular station to which he has the appointment. These views are adverse to a very prevalent and noxious doctrine, that it is necessary, by a system of preventive checks and guards, to fetter public men in their choice of public instruments; it is forgotten that every such check diminishes the responsibility attached to the selection, and the caution used in its exercise. It is not the possession of

power that constitutes despotism, it is irresponsibility, (*ανευπευθυνία*.) Where responsibility for actions is thoroughly established, the more power and freedom given to the agent, the better is the result likely to be. In fact, we find that when men are censured for making improper appointments, they endeavour to shift the blame to forms, usages, and institutions ; so that to multiply restrictions on the exercise of choice is virtually to multiply excuses and protections for delinquency.

Recommendations are an important species of patronage, but unfortunately they are not so regarded by the generality of mankind. Suppose that you, my Lord, want a good servant, and apply to some friend to recommend you one. He sends you a man, honest, sober, and well conducted, but possessing no special qualifications for the precise situation in which you are desirous to employ him, or, at least, one whose qualifications are far inferior

to those of many others. You soon find that you are miserably attended: your furniture is injured, your horses suffer, your comforts are diminished, your visitors complain, and your household is thrown into disorder. You go to your friend, justly indignant, and ask how he could think of selecting such a person for your service? He tells you that the man was one of his dependents, or in some way had a claim upon him, and that he was anxious to get the poor fellow into so good a place: he then shelters himself behind the plea of general character, about which you have not said one word, because it is manifestly beside the question; he tells you that he would not send you a man given to pilfering or drunkenness, or in any other respect morally bad; and he either cannot or will not comprehend that a very good man may be a very bad servant. This is no mere sketch of fancy; it is a matter of every-day occurrence. They tell a story in Nottingham of a man recom-

mended to a lace factory as an excellent workman; some valuable materials were entrusted to him, which he completely spoiled; the employer went to the person by whom the operative had been recommended, and made a bitter complaint. "Dear me!" replied the other, "I thought he would have proved an excellent workman; I employed him as a blacksmith, and no one ever made better horse-shoes!" The inference from horse-shoes to lace is not one whit more absurd than that from general integrity to special qualification for office; the only difference between them is, that the latter is the more mischievous and the more general. It is a positive injury to you to send you merely a tolerably good servant when one decidedly better may be found; and it is a manifest wrong to the community to confer office on those who are merely good, when it is in your power to obtain the best. One of the popes used to say, with some humour and more truth, "A man may have

the four cardinal virtues in perfection, and be a very bad cardinal after all."

It is not easy to account for the very low standard of morals by which men regulate their conduct in the disposal of patronage, and in recommendations. Special fitness, not general character, should obviously guide our choice in making an appointment; yet, for the most part, we find that this most important consideration is ostentatiously neglected, or, at best, that it is postponed to other considerations, not merely of inferior moment, but quite irrelevant to the question of qualifications for office; and so far is this delinquency from being visited with the reprobation it merits, that it is not unfrequently sanctioned by the tacit approval of those who mean well and judge ill; that is to say, far the larger portion of those whose aggravated sentiments form what is called the public opinion of a country.

The lay patron of a benefice bestows the living (which in his view is merely a living benefice) on his brother, his friend, or his friend's friend. We may suppose, what indeed is now generally the case, that the person presented has a fair moral reputation,—that he is a respectable, well-meaning man. But infinitely more may be required in his relations to his parish, and the qualifications wanting may leave room for the growth and developement of very dangerous evils. Though negative merit is worth very little, negative demerit is frequently as mischievous as positive vice. Under the administration of a quiet, every-day character, the spiritual affairs of the parish stagnate; the church is deserted, the conventicles are crowded; many of the congregation join the ranks of dissent; others become careless and irreligious; not a few, perhaps, may fall into avowed infidelity, especially if the parish be in a large town where

infidel clubs are established. Some person may perhaps remonstrate with the patron on the impropriety of such an appointment; he at once answers that he is only a *layman*, and the world, of course, does not regard him as acting under the same responsibility as a bishop. On the contrary, indeed, he would incur very general censure, if, as the phrase goes, he were so *unnatural* as to pass by his own brother, perhaps a man of slender means, encumbered with a large family, in order to bestow the benefice on a stranger, however admirably qualified for the office.

To the excuse of the patron, and the plea with which the world sanctions it, we may reply, "All that you say is indifferent to the issue;—you forget the real question; you talk of the worldly benefit of your brother, we speak of the everlasting salvation or perdition of the souls of parishioners depending on the exercise of your patronage. Tell us

not of compassion; it is no compassion to nurture one body at the expense of a thousand souls;—boast not of your fraternal affection; you have set your brother on the watch-tower, aware that he knows not the cognizance of the advancing enemy, and that he wants energy to give warning of their approach; his charge will perish, but their blood will be required at his hand;—you talk of what the world expects of you, we are talking of what He to whom souls belong demands;—you refer to the judgment of the world, we to the judgment by which the world shall be judged;—your plea is a paltry concern of time, ours is the overwhelming interest of measureless eternity;—you allege that you have been generous to a relative; we, that you have been unjust to your fellows, your country, and your God. You have betrayed your trust, you have weakened the post confided to your charge, and the unhappy sentinel will be

among the earliest victims, when the adversaries enter through the unprotected position.

It is unfortunately too common to find the abuse of patronage, and especially that form of it called nepotism, regarded not merely as a venial offence, but even as a praiseworthy action. Responsibility scarcely ever attaches to a lay patron, and even a bishop has rarely to encounter a strong check from public opinion. He has, however, a warning voice within his own breast, which should be heard the more clearly, because all around is silent. But the more upright he is, the less credit will he receive for rectitude and discernment, at least in the early part of his career; for it must not be forgotten that while a bad system in the distribution of patronage is tolerated, a good system is not likely to be appreciated. Some of the more common errors on the subject may be not unprofitably scrutinized.

In bestowing office, and in selecting instru-

ments, a man anxious to do his duty must take into account both the kind and degree of fitness in the candidates. Of the degrees of intelligence the world is a very incompetent judge, and of the differences in kind it knows little or nothing. With the vulgar everything is good, bad, or middling ; and if three persons are worthy and intelligent men, you will find that the preference you show to any one of them is considered to be the result of mere caprice. For instance, you know that the clerical requisites for an agricultural parish are different from those necessary in a manufacturing district, and that both are dissimilar to the qualifications for a chaplaincy to a collegiate institution, or for a prebendal stall. Your choice will be guided by these considerations, but, beyond doubt, you will find very few who can appreciate or even understand such motives. You will hear it said that A. was a better scholar than B., though B. was the person promoted ; it being

forgotten that the place to which B. was appointed required qualifications of a very different nature from mere scholarship; that C. was a better preacher than D., though D. may be sent to a parish where domestic visitation is of more importance than preaching. Now this want of discriminating power and knowledge in the spectators of your career will by no means induce them to suspend the exercise of their fallacious judgment; on the contrary, opinions will be pronounced most positively by those who are most wanting in opportunity to discover, and in capacity to estimate, your motives. But the erroneous judgments of others must not lead you to be suspicious of your own; the value of the tree will be finally known by its fruits—it would be folly to neglect its training, or to grub it up, because people ignorant of the adaptations of soil to growth tell you that another tree in the same place would be more useful or more orna-

mental. You know both the soil and the plant—the vast majority of your censurers will know nothing of the one, and marvellously little of the other.

You will frequently hear a clergyman recommended to you for his activity; but however you may value that quality, and assuredly it deserves to be taken into account, you are still to inquire in what way is this activity displayed? to what object are the energies directed, and by what judgment are they guided? It is very possible to be mischievously active, and it is still more possible to be uselessly active. I was once persuaded to buy a machine which would make twelve pens in a minute; its activity was not overrated, but I could never write with one of the pens. It was said of a statesman who had a great appearance of activity, that he always lost half an hour in the morning, and kept running after it for the rest of the day. Now it is re-

markable that even some of our best historians gave him more credit for activity than to one of his colleagues, who, by judicious management of his time, avoided every appearance of excitement and hurry. A man's activity is most remarked by others when it is exercised in a narrow sphere, and therefore you will find that persons of a sectarian spirit are more active, or at least have the credit of being more active, than others. It is not necessary to show that sectarianism can exist within the pale of an establishment just as powerful as among the dissenters without, and is likely to be the more pernicious from the circumstance of its being shaded and sheltered by the establishment. There is a very important difference between being active in the diffusion of Christianity, and active in the diffusion of peculiar views of Christianity. The latter is both the more common and the more energetic; for, in addition to the ordinary aliments of

zeal, it is fed by pride, self-sufficiency, the desire of being better than one's neighbours, and the pleasure of finding fault, one of the most precious luxuries to many good kind of people. Activity, like zeal, is only valuable as it is applied; but most people bestow their praise on the quality, and give little heed to the purposes to which it is directed.

There is no doubt that you will be reproached for passing over *active* clergymen, and, whimsically enough, the voice of censure will be loudest if any portion of the activity has been directed against your own person, plans, or peculiar opinions. You may naturally say to yourself, "These assailants give me credit for pursuing what I believe to be the right course, and aiming to accomplish what I think to be good objects; how, then, can they expect from me such an act of hypocrisy or folly as to suppose that I will invest a man with power which he will use to impede

my course and defeat my objects?" It is not easy to account for such expectations, but they will be formed, not only by your adversaries, but by some of your less wise friends; for there are some people who have such a horror of seeing persons do nothing, that they will laud them for doing mischief.

Another common recommendation is, that such a person is "very conscientious;" if he happens in any way to be opposed to you, his opposition is sure to be quoted as a proof of the fact. But it is the duty of all men to be conscientious, and, in fact, more are so than the world generally imagines; for the sins of ignorance, and of the half-knowledge which is worse than ignorance, are out of all proportion greater than the sins of wilful guilt. But before I honour a man for being conscientious, that is, referring all his actions to the moral standard within his own bosom, I must have some previous notion of the kind of standard he

has adopted. My chemical neighbour is exceedingly scrupulous in weighing and noting the proportions of all the articles he subjects to analysis; but his experiments are not worth a farthing, for the balance he uses is out of order, and he is so prejudiced in its favour that he will not be convinced of its defects. St. Paul was a conscientious persecutor before he was a conscientious preacher, but the conscience to which he referred his actions in the one case was unlike the conscience by which he estimated them in the other; we prefer him in his latter capacity, not because the conscientiousness was greater, but because the conscience was more pure and more enlightened. There is no person more conscientious than a thorough bigot, nor one more consistent in his entire career. The cause of this was curiously explained by a clever packer in a cotton-warehouse, who, speaking to me of some burst of bigotry on the part of a neigh-

bour, said, "I suppose, sir, that when a man has a small mind, he does not require much time to make it up." Small-minded men, for this reason, will often appear more conscientious than those who are far superior to them in intelligence, and fully their equals in integrity; they see, and will see, only one side of a case, and thus they escape the doubts which perplex those who take both into consideration. They act promptly, and the world attributes to conscience that which is the sheer result of ignorance. There is much wisdom in the old proverb, "a little pot is soon hot."

Men are often conscientious about ends, and very unscrupulous respecting means. We honour a man who professes to seek the good of his country or his church, only when he seeks means worthy of his intentions; we reject him with scorn, if the means he employs be scandalous or immoral. All men assent to the truth of this proposition, and exclaim

bitterly against their adversaries when they see them sacrifice any portion of moral principle. But the Jesuits by no means have the monopoly of the infamous rule, "that the end sanctifies the means;" it is held in kind, though not, perhaps, in degree, by many of the loudest declaimers against the profligacy of Jesuitism. I can, unfortunately, show you more than one instance where not only was the use of immoral means sanctioned, but the neglect of their employment declared to be a dereliction of duty. It would be not less painful to me than to others to quote an example at home, but the papers of the day furnish me with a case in point, to which experience may furnish domestic parallels. A schism in southern Russia has long divided the Greek church; the established party has endeavoured to show that the heterodoxy of their opponents is the "apostasy of the latter days," and its promulgator the "Man of Sin" men-

tioned by St. Paul. One of the Greek clergy has ably demonstrated that these interpretations of the scripture are erroneous, and he has been met by declaring that his exposure of such misapplications is "a heavy blow and a great discouragement" to the established Greek church. Nieuberg, the preacher who has had the courage to reprove his brethren for using false interpretations of the scripture as weapons in controversy, is now an exile; and though his zeal for his church has never been doubted, he has been punished for refusing to obtain a noble end by ignoble means.

I do not say, because I do not believe, that you will find persons willing to employ the dagger or poison to attain their ends, but you will meet, and among those who are called conscientious men, moral assassination regarded as a venial crime, treachery represented as a venial crime, falsehood ostenta-

tiously preferred to truth, injustice made the rule, and justice the exception. Wherever sectarianism and party spirit have been permitted to establish an influence over the mind, there arises an obliquity of moral judgment which seems to rest its hopes on the very grossness of its violations of ordinary morality, and, in no very few instances, of ordinary decency. It is very right to be conscientious in the ends sought, but it is equally right to be conscientious in the means used; and he who is deficient in the latter point is very likely, at some time or other, to go astray on the former.

Another form of recommendation which has recently become common, is to direct attention to a clergyman as "a powerful preacher." It would be well to inquire whether those who bestow such praise know what "powerful" means. In general the epithet is applied to those who stimulate their audience by passion-

ate appeals, who produce excitement equally violent and momentary. Those who have witnessed the working of the charm, who have felt that their sympathies were touched, who have seen some weep, and heard others sigh, are ready to bestow unmeasured praise on these triumphs of oratory, without inquiring whether these flashes do not "play round the head, but come not near the heart," whether such sermons are not admired, applauded, and forgotten. He alone is a powerful preacher whose influence is shown in the lives of his hearers. The popular pulpit orator may be powerful in this way, but his admirers should not too hastily assert his success; they should be content with a modest expression of hope or expectation.

The praise of power is most frequently given to controversial sermons, because they flatter the prejudices of the audience. It is gratifying to self-love to learn that we have not to

charge ourselves with the errors and absurdities into which our neighbours have fallen, and we are therefore ready not merely to pardon, but to applaud, a little exaggeration in the descriptions of the opinions which we regard as heterodox. Power employed to gratify pride or fortify prejudice is grossly abused; and such an exercise of it, so far from being a recommendation, should be regarded as a disqualification.

Before quitting this subject, it may be necessary to mention a class sure to be forced upon your notice by injudicious admirers, and your treatment of whom, if you act wisely, will expose you to much censure. I mean the class of what are called "clever young men." In general a clever young man is one who possesses little information, and some smartness. He dresses up the prejudices of the vulgar in a novel garb, and speaks with a positiveness and decision which common hearers mistake

for confirmed judgment; assertion supplies the place of argument, because assertion is easy to ignorance, and argument is not without its difficulties even to knowledge. The immediate popularity of a young preacher in most cases affords a presumption against his real usefulness as a preacher; and if he be well disposed, it is the greatest peril that he can encounter in the outset of his career. The breeze of popular applause will drive him from his true course, and though for a while it bears him onward with "flowing sail and sea that follows fast," it will eventually leave him stranded on some distant shore, and go to puff a new favourite and a new victim.

All these recommendations which I have noticed may be real, but, as I have shown, they may also be worthless; it remains to notice some which must be viewed with caution, if not suspicion. You will have men pointed out to you as stanch Protestants, firm church-

men, intimately acquainted with the Gospel, eminently loyal, &c. In all these cases you must remember that persons generally pique themselves on the quality in which they are most deficient : those, for instance, who of old knew least of the gospels called themselves “ gnostics,” or “ knowers ;” those who take away all power from a church to vary from the practice of the first ages, or who would make the church a mere tool of the state, are emphatically called “ high churchmen ;” an episcopal chapel is the favourite designation of a chapel so constituted as to be withdrawn from episcopal jurisdiction, and connexion with the church is never so loudly asserted as when a scheme of schism is in preparation. To conclude that all such professions are false, would be as absurd as to regard all notes as forged ; but when we are aware that counterfeits are in circulation, it is well to be on our guard against forgeries. The exer-

cise of patronage is beset with these perils, because men seek exalted station as if rank conferred dignity, or the possession of office conferred qualification and fitness. “Proinde quasi præturæ et consulatus, atque alia omnia hujusmodi per seipsa clara, et magnifica sint, ac non perinde habeantur, ut eorum, qui ea sustinent, virtus est. Verum ego liberius altiusque processi, dum me civitatis morum piget tædetque.”

SECTION VII.

It is with great reluctance that I approach the subject of a bishop's duties in parliament. Summoned to become a member of the great council of the nation, to take a share in measures which involve the welfare of millions, and feeling, as every conscientious man must, that the possession of power involves not only responsibilities for its use, but for the neglect of its use; the temptations to an active participancy in public affairs are exceedingly great, and there are few who can stedfastly resist their influence. The rule of conduct

cannot here be sought in public opinion; act how you may, the supporters of the ministry will never think you have done enough; their opponents will always believe you have done too much. In no case is the Stoic rule more applicable, "*Nec te quæsieris extra;*" for if "you seek yourself outside yourself to find," you will soon find your position at such marvellous variance with your personal identity, that you will be tempted to exclaim with the old woman in the fable, "This is none of I."

Looking to the practice of the British constitution, we find it a recognized principle that there are appointments conferred by party on persons who are not expected to act as partisans; that is to say, they are allowed, or even invited, to take circumstances into consideration, equivalent, or even superior to, the political interests of those by whom they are elevated. The commander-in-chief, the lords of the Admiralty, the chancellor, who

may change with the ministry, and the judges, who hold their places for life, though appointed by ministers, are supposed, and generally with truth, to be influenced in their adoption of men and measures by higher motives than the support of one set of men, or the exclusion of another. It is almost universally conceded that the national interests require them to have liberty in their own special sphere of action; and it is perfectly obvious that this liberty is greatest when they most strictly confine their activity to their own peculiar sphere. A political general, a political admiral, and a political judge, are felt to be injurious to their respective professions, because circumstances extrinsic to their professions regulate their conduct in it.

Without condemning others for being partizans, I think that a bishop is bound to avoid party himself; for freedom in the exercise of all his episcopal functions is necessary to the

efficiency of each, and that freedom will be sadly trammelled when he becomes identified with the general politics of any party.

It is far from my meaning to assert that a bishop should only speak or vote on ecclesiastical questions; to say the truth, such a limitation in the present day would be utterly nugatory, for the church is by some strange perversity made to bear a part in every discussion, from the mending of a turnpike-road to determining the succession to the crown. What I do mean is, that a bishop should neither speak nor vote on any question which he has not carefully examined, not only as regards its principles, but as regards the special circumstances under which it is brought forward. Unless he grossly neglects his diocese, such an examination is physically impossible with one tithe of the questions annually brought before parliament. If he votes on the strength of his general confidence in

ministers, or in the leader of the opposition, he evidently votes as a partizan, and for the time sacrifices the independence of the clerical character to political conveniences.

It is a very different matter when a question is mooted which directly or indirectly invites you to pronounce between the capabilities of two sets of men for conducting the government of the country ; but the more independent your conduct has previously been, the more valuable will your support be found on such an occasion, both within doors and without. Such occasions are, indeed, exceedingly rare in the Upper House of Parliament ; but whenever they do occur, you will be better able to serve those whom you conscientiously deem the better, if you appear as their ally, and not as their follower.

A clerical partizan arms against himself, in addition to all the hostility which is directed against christian virtue and truth, all the

prejudice felt against a political opponent; it is exceedingly doubtful whether this is not a greater evil than the support of any party can do good. In fact, episcopal advocacy of measures in which their order had no concern, has been injurious to every such measure ever since the Revolution; at least, if we may be permitted to judge of popular opinion from the topics most frequently urged by popular writers. And this is irrespective of political creeds; the meddling of bishops was as frequently denounced by Dean Swift as by William Cobbett.

In a former letter I noticed the difficulties that beset a general abstinence from party, but there are some peculiar difficulties which beset such a course in parliament that deserve to be noticed. You will soon feel that every party man looks upon you as a person on whom no reliance can be placed, that is, who cannot be depended upon for support; your

voting for them once being no security that you will vote with them again, as you have been influenced by the intrinsic merits of the question, and not by the party that brought it forward. Hence a ministry will feel more safe in thwarting you, more inclined to avoid the trouble of investigating your projects of improvement, and less disposed to make concessions to you than to a party man, who may be kept on their side or permanently driven to the opposite, but whose votes in either case may be calculated upon with mathematical certainty. They will regard you like the ancient Germans of Tacitus, (*Munera*) *nec data imputant, nec acceptis obligantur*; that is, if they use you ever so ill, they know you will never oppose them out of resentment,—if ever so well, that you will not support them out of gratitude. But in the long-run such a course will procure you respect from all; you will indeed be less strong with any party, but

your influence will be more extended to every party ; it will be less effective as an aid to advancement in the right direction, but more potent as a check on the progress of wrong ; like a stream, which floats down no vessel, but a little accelerates those descending the stream, retards those sailing up, and diverts those crossing it.

There can be no doubt that you will be anxious to give effect to some favourite scheme of improvement, and that your anxiety to establish it in action may frequently tempt you to try by all fair means to influence public men in its favour. Every scheme of improvement is odious to somebody ; the old proverb, " it is an ill wind that blows nobody any good," may with far more truth be reversed, for " it is a wondrous good wind that blows nobody any ill." Your scheme, however, may be excellent, but, however obvious its good qualities may be, is sure to encounter fierce hostility from self-

interest, from pride, prejudice, and passion ; your adversaries will unscrupulously have recourse to every artifice of party warfare, and will leave nothing undone to gain the aid of faction. This is the "*experimentum crucis*" of your steadiness of purpose ; you can only escape the difficulty by refusing to derive support from the unworthy means which give your adversaries the strength of opposition. A popular cry raised against you by faction is assuredly vexatious, because in the first burst its violence and its influence are directly proportioned to its absurdity ; but the force is wasted by the intensity of its own heat ; it becomes weaker and weaker on every repetition, until at length it becomes an object of fear to those by whom it was devised, and of contempt to those by whom it was propagated. Among the few blunders committed by Sir Robert Walpole was the encouragement he gave to the cry of Jacobitism raised by his

supporters; it was continued until favour towards the Stuart policy, if not the Stuart dynasty, became a recommendation to a candidate on the hustings. When first unscrupulous men raise the cry of "wolf," they gather round them all the shepherds of the neighbourhood, but, after the cry has been often repeated, they find no response but their own echoes. In fact, the whole matter may be explained from Phocion's reply to Demosthenes—Your project may suffer in a popular fit of madness, but the plans of your adversaries are sure to be destroyed whenever the people recover their senses.

"I bide my time," is a good motto for one who seeks to effect a great improvement; to seek party support is to throw suspicion on his project and himself, for party will lend its aid as a personal boon to yourself, not as a service which it is bound to render to the cause of general humanity. If your project

be truly good, I doubt not merely the wisdom, but the moral right, of desecrating it by making it a party question, even when your adversaries have set you the example. Of course you are not to refuse the support of party, but you are to accept it as given not to you but your cause; the scheme is to be supported, not because it is yours, but because it is of general advantage to the community.

There is little fear of a wise man being driven to abandon his plans by popular clamour; there is far more reason to dread that his natural indignation against knavery and folly may lead him to seek extrinsic support, and hurry it forward in order to refute its adversaries by exhibiting it in beneficial action. This common error arises from two causes; first, the real power of popular clamour is overrated, and secondly, the factious are not to be convinced by the evidence of their own senses. "If they hear not Moses

and the Prophets, neither will they be persuaded though one rose from the dead." If you happen to be acquainted with any very loud clamourers, you must long since have known that most of the noise they make is designed, like the blustering of bullies, to frighten away fear. It was not until the craft was seriously endangered that Demetrius and his associates had recourse to bawling out for the space of one hour, "Great is Diana, the goddess of the Ephesians!" He who pursues his course steadily, and takes no notice of clamour, is sure to triumph over his adversaries in the end ; if by no other means, by the sheer exhaustion of their lungs. You remember the fairy tale of "The speaking bird, the singing tree, and the golden water;" those who endeavoured to gain these prizes were ruined, if they turned back when assailed by clamours while ascending the hill on which they stood ; the princess who despised the noises obtained the precious pos-

sessions. The application is evident, and I need not add that in some instances your Lordship has seen it remarkably verified.

You appear, my Lord, in the Upper House of Parliament not merely as a bishop, but as a legislator; and in your legislative capacity it is not of advantage that your sacred character should be thrust forward too often and too ostentatiously. It is a serious error to bring topics connected with the church and religion into discussions with which they have nothing to do, or with which they are very remotely connected. Zealots, and still more those who affect to be zealots, will reproach you for the omission, and give you some capital specimens of Le Clerc's chapter on the "*Argumentum Theologicum ab invidiâ ductum*," but such attacks may safely be disregarded; I have seen several of them, and I value them highly as an explanation of Virgil's meaning when he speaks of the "*telum imbelle*

sine ictu." Let us suppose that you have devised a reformatory plan of prison discipline, and a sound system of secondary punishment, based on the established principles of human nature and the general experience of mankind; when you explain this by showing how it is to be worked, and calculating what results are to be expected; if you confine yourself, as you ought, to the practical question, to what is visible, tangible, and intelligible, you will be sure to hear the insidious remark that you have left religion out of the question. You will no doubt be as much perplexed as I have been to know how religion is to be made a part of a system of punishment, unless on the plan pursued in certain schools where getting a portion of the Bible by heart is the ordinary penalty for transgression, because you know that everything associated with suffering becomes odious, and what is got *by* heart rarely gets *in* heart. You will feel

that the ordinances of religion should be among the privileges, and not among the penalties of a prisoner; but you will not escape the misrepresentation, and you can only triumph over it by exhibiting religion in your actions, and not on your tongue.

But though a bishop has legislative as well as episcopal functions, he should rarely speak on matters that do not concern the church, or to which special circumstances have not directed his particular attention; and in questions belonging to the latter category it would be advisable at once to state these circumstances, if they are not already sufficiently notorious. Every auditory is more or less influenced in its reception of a speaker by the opinions previously formed of his capacities and opportunities, and by the latter much more than the former. Assuredly the House would not be well prepared for an episcopal speech respecting the discriminating duties on sugar

and timber, the state of our relations with Afghanistan, or our commercial treaties with European powers. On some or all of these subjects you may have very strong opinions, as you may on many subjects connected with literature and the arts; but you cannot develop and enforce these opinions, without sacrificing the time and labour which cogent duties more imperatively demand. The hereditary legislators ought to be more practised and ready debaters than any bishop who does not throw off too much of his clerical duties and character; and the belief that they are so, exposes the episcopal debater, justly or unjustly, to imputations which weaken his influence beyond all the powers of eloquence to redeem. Every auditory, and none more than the British legislature, is influenced by the feelings of "propriety;" that is, they not only demand that what is proper should be said, but they further require that it should

be proper for the person who has spoken it to say it. A general officer, an admiral, or a lawyer, discussing points of ecclesiastical discipline, and some of all three classes have ventured on the task, though speaking ever so ably and ever so much to the purpose, cannot hope for better success than a bishop expounding the Mutiny Act; and a bishop so engaged is as idly employed as if he became an itinerant lecturer on landscape-gardening.

It is a great mistake to speak early in your first session, especially if you volunteer an oration, as if for the purpose of letting their lordships see how clever a fellow they have got amongst them. It is a very general remark in both houses, that those who have made splendid first speeches have never done any good afterwards, and I think you will find that the orators of the present day who most amply possess what is technically called "the ear of the house," are those who have

won their way gradually, and stolen, as it were, into influence. Your temptations to a different course, and your disadvantages in acting on it, will be both increased, and in pretty nearly the same proportions, if you have previously had a high character for talent, and have thus, with or without your will, raised expectations of distinguished success. In the first place, it is ten to one if, under any circumstances, you will fulfil these expectations, and the consciousness of their existence will be one of the greatest obstacles to your success. It is better for you to be drawn out than to come out. An occasion may arise by which you will be especially called upon to address the house, and the call at once furnishes the excuse; in such a case proceed to the point directly, with as little preface or apology as possible; their Lordships need not be told that you are young to the house; they know it as well

as you do, and will be most ready to make the necessary allowances when they are not asked to do so. In the first instance speak as briefly and concisely as circumstances will admit; it is of vast importance to impress early on your audience that you will not speak unless you have something to say; and it is also advantageous to show that when you have something to say, you will say it. In every speech, but especially in a first speech, brevity is of the highest value; no public man has ever recovered from the withering effects of the sarcasm, "I wish his lordship would conclude when he has done."

It is a mistake to suppose that a rich and ornate style is requisite to produce an effect in parliament; plain facts in plain language are infinitely more effective, and he who aims at conveying his sentiments the most explicitly and directly, is far more likely to find appropriate oratorical illustrations suggest

themselves of their own accord, than he who of set purpose seeks to garnish his speech with the flowers of rhetoric. This is especially the case with a bishop, for there is ever the presumption against him that he is too much a man of the schools; that he is more likely to deliver a sermon than a speech; your audience already gives you credit for being a scholar, but they do not give you credit for being a man of common sense, and the latter is the character which it is your obvious interest to gain. We moderns have become very impatient of abstractions; were the Apology for Socrates delivered as a speech in one of our courts, both judge and jury would yawn until it was finished, and the first use they would make of their recovered organs would be to find a verdict against the prisoner. Metaphysics are equally thrown away upon a deliberative assembly.

You go on refining

And think of convincing while they think of dining.

Be assured that the shot which tells best is that which is fired point blank. In short, the three great elements of success in the trial to which you are soon likely to be exposed, are simplicity of diction, directness of reasoning, and, above all, brevity of speech.

I cannot conclude this letter without quoting the high authority of Warburton for some of the suggestions I have ventured to make, and I do so the more readily because you have been one of the few who have ventured publicly to recognize the merits of that eminent prelate, while acknowledging and lamenting the defects by which they were clouded. The following entry from his journal appears in the volume of his Remains, just published.

“ *March 22, 1770.*—The Duke of Cumberland came up to us as we were sitting in a knot upon our bench, and talking of what was then passing. He said, ‘ My Lords, it is observed that you always keep silence, and

except you, (addressing himself to me,) I never heard any of the bishops speak.' 'Sir,' said I, 'whenever I hear *religion* or the *bench* insulted, your Royal Highness shall hear me speak in their vindication.' 'Ay; but why will not your Lordships speak on other occasions?' 'Sir,' replied I, 'haranguing in this assembly is a *trade* like other trades, and generally the bishops come to this bench so far advanced in years as to be too old to learn. Besides, sir,' said I, 'we have been long accustomed to severe reason and exact method; so that we should be as much at a loss to talk *nonsense* as some others, more habituated, to talk *sense*.' "

SECTION VIII.

THERE never was a worse apology made for anybody than "it is only his manner," for to all the extent that manner is not conventional it must be natural, and its peculiarities, whether of good or evil, must result from the possessor's taste and temper. Good manners, indeed, may generally be regarded as the result of good taste, and their character may therefore be illustrated from the other departments of life in which the faculty of good taste is exercised. When we examine the causes why a poem, painting, or statue, has afforded us particular pleasure, we shall find

that, in addition to our gratification with what was expressly revealed, there was a still greater delight in what was suggested; we feel that the artist gave us credit for something over and beyond the immediate comprehension of his delineations, and that he has laboured to draw that something out. He has evinced liberality in crediting us with the power, and he has displayed benevolence in facilitating its exercise. The highest expression of our satisfaction with an actor is, that such a gesture "spoke volumes;" and this arises, not from his power of conveying, but from our power of receiving, all the significance that may be derived from an almost imperceptible motion. As the artist and the actor convey pleasure less by what they display than by what they awake in us, so the man of good breeding is estimated less by what he feels himself, than by the feelings which he awakes in others. Whether con-

ventional manners could be attained to an amount sufficient to conceal a vain-glorious, self-sufficient, and ungenerous disposition, may be doubted ; but beyond question a man of noble faculties and feelings may, from some moral defect or disproportion, adopt offensive measures which will effectually darken and conceal his many excellent qualities.

The most obvious characteristic of an ill-bred man is, that he treats all those with whom he associates as if there was nothing in them ; which, in the first place, is an unnecessary wound to their self-love, and in the second place, is unjust, for there is something in everybody if we would only take the pains of getting it out. The power of manner is so great, that many of us would rather receive a refusal from a well-bred man, than accept a favour from one of a different character.

Manner is so generally attributed almost exclusively to the influence of education and

society, that I have been anxious to show that it has a deeper root, and in the main belongs to our nature. "Any want of essential good-breeding," says the author of the Statesman, "must grow out of a want of liberality and benevolence; any want of essential good taste in manner, out of some moral defect or disproportion; and when a man stands self-accused as to the out-growth, he should lay his axe to the root. The sense of shame for faults of manner would not be so strong a thing in men as it is, if it came out of the mere shallows of their nature, and were not capable of being directed towards some higher purpose than that of gracing their intercourse with society." Even shyness and awkwardness proceed in most cases either from a sense that we do not perceive what is right, or that we want firmness of purpose to carry it through. "If a man," says the able writer already quoted, "shall make habitual refer-

ence to the principle of never doing anything in society from an ungenerous, gratuitously unkind, or ignoble feeling, he will hardly fail to obtain the ease and indifference as to everything else which is requisite for good manners; and he will lose, in his considerateness for other persons, and for principles which he feels to be worthy of consideration, the mixture of pride and disguised timidity, which is in this country the most ordinary type of inferiority of manner. There is a dignity in the desire to be right, even in the smallest questions where the feelings of others are concerned, which will not fail to supersede what is egotistical and frivolous in a man's personal feelings in society." The desire to please is sufficiently common; it is but another form of selfishness, and seeks to be gratified by approbation; the desire to give pleasure goes beyond self, it seeks the benefit of others. The two are sometimes confounded, but the

distinction between them is just as wide as between egotism and benevolence.

In applying these general principles to your peculiar station, I cannot disguise from myself, or you, that you will find much to try your patience, because a man in high station is regarded as a sort of dragon or giant, against whom each adventurous knight is to prove his manhood by breaking a lance. There is an appearance, and only an appearance, of boldness in attacking a bishop or a cabinet minister, which is sure to gain some applause from the vulgar. "Scandalum magnatum" is in these days a passport to the favour of the ignorant multitude; "only think," says each open-mouthed blockhead, "a private individual has had the courage to step forward and rebuke his lordship." The courage of such a proceeding is just on a par with that of the dog that bays at the moon, and you should only reply as the moon does,

that is, "shine on." Always bear in mind that if you want to throw a stone at a yelping cur, you will have *to stoop* for it. If you notice the attacks of the impudent and the petulant, you will give them what they want, notoriety, which, with such persons, is virtually stock in trade. Their mortification will be great when they perceive that you do not appear conscious of the existence they have taken pains to advertise; when they find that the process fails, they will abandon it for the future.

In many cases you will probably feel pity at beholding youthful talent prostituted to the perverse love of notoriety, and to gaining the temporary applause of party; in these cases silence is a benefit to the misguided adventurer; it will teach him the useful lesson that mere cleverness is not sufficient to perturb the equanimity of a man of sense; it will help him to learn that the author of lampoons may begin with having the laugh with him,

but will end by having it at him. Smartness, or rather what passes for smartness, is a sad defect in young men; and in mercy to the class, you should not encourage it by opposition, which is a far greater aliment of the evil than mere praise.

A bishop is more exposed to such attacks than any other public character, because everybody believes that he can himself give an opinion on religious doctrines and discipline which should command the attention of mankind. Dogmatism is the vice of our day, and whoever writes the history of the period some twenty centuries hence, may head the chapter, "Every man his own pope, or mysteries made level *by* the meanest capacities;" though you are not likely to receive a rescript from the Vatican, you will be sure to receive advice, admonitions, rebukes, and censures from scores of popes in your own diocese, **BULLS** in every sense of the word;

and you will be attacked on every side by solemn blockheads, whose measures you thwart. They will first raise a cry, then mistake, or pretend to mistake, their own noise for the popular voice, and, shaking their empty heads, with all due solemnity exclaim, "We warned you, and you see the consequence." Firmness and perseverance will soon rid you of these annoyances, and your presumptuous advisers will be left to the miserable consolation of holding up their hands and exclaiming, "Who would have thought it?"

With the persons I have just described it is not only fair, but indispensably necessary, that you should claim the respect due to your station, and that you should endeavour to make them feel that deference is due to your office; or, if this be impossible, show that you feel it yourself. Do what bishops will, however, I am afraid that one passage in the Consecration service needs alteration; I mean

the place where the bishop elect is asked, "Whether he will so conduct himself as that the adversary may be ashamed, having nothing to say against you?" for there are adversaries who are never at a loss for something to say, or ashamed to say it. On a man of such a class, denial or refutation is thrown away;

Destroy his fib or sophistry, in vain,

The creature's at his dirty work again.

Appeal only to the dignity of your character and the sanctity of your office, or your work will be interminable, and, furthermore, will be for the most part worse than thrown away.

It may be said that in some of these transactions the world will expect you to pronounce an opinion, but in most, if not all instances, your opinion may be declared by your demeanour, and this without commitment or controversy. You show that you deem ca-

lunnies groundless, when you let them pass by you as the idle wind which you regard not; you or any man may exhibit annoyance at the stings of mosquitoes, but you evince your contempt for the insects by flapping them away with a fan, instead of shooting them with a fowling-piece. Such a course may, and probably will, expose you to misapprehension and vexation for a season, but it will only be for a season, and in the mean time your energies will be preserved for more worthy exertions. I have somewhere read of a Spanish bishop, who, being asked to visit some pasquinades with the heaviest censures of the church, replied, "I never will keep a pack of hounds for the purpose of hunting fleas."

Mr. Henry Taylor says, "With regard to acts of graciousness, they are the easiest of all to a statesman, for praise and compliment, which may seem to partake of impertinence

when proceeding from an inferior, pass gracefully downwards from one whose superiority of station gives him a right to assume that his approbation or his wish to conciliate has a value. A minister of state is *entitled* to be complimentary; and what he has principally to take care of is, that he do not forfeit the advantages of his privilege by abuse of it, and that his compliments shall be measured and appropriate." I do not quite assent to this proposition; I am convinced that it is far more difficult to praise judiciously than to blame discreetly. In your position especially, there is a great danger of praise being identified with promise and compliment tortured into grounds of hope,—not always hope of promotion, but hope of influencing promotion. Your approbation warmly expressed will be deemed to have a value beyond the mere expression of your opinion; and though you expressly guard against expectations, you will

nevertheless raise them. A late chancellor, to whom more books were sent and dedicated than he could possibly read if his life was prolonged to antediluvian duration, by the complimentary answers he sent to the authors, gathered round him a host of expectants, and produced a mass of suffering which would scarcely be credited, save by those who were personally acquainted with it. Kindness and cordiality of manner are scarcely less pleasing to the feelings than express compliment, and they are the more safe for both parties, since they afford no foundation for building up expectations; a species of architecture sufficiently notorious for the weakness of the foundations that support an enormous superstructure.

On what may be called the artifices of compliment, the time, the mode, and the delicacy with which they should be paid, I have no observations to offer. A bishop cannot

without imminent danger venture to become histrionic. Your feelings of right and wrong must alone dictate when compliments are required, and that is only when they are deserved; your own taste and judgment must determine their time, their nature, and their amount. It is, however, necessary to be very cautious lest your praise of one person may undesignedly imply a censure upon another; that is, your praise must be so worded as not to convey a notion of preference, or at least of preference extending beyond the individual action. An eloquent preacher may be inferior to another clergyman in the art of catechetical instruction, or in the domestic ministration of the ordinances; it is possible so to praise the sermon of the former as to convey the impression that you deem him a better clergyman than the latter, or even the notion that you deem sermons generally to be the most important part of clerical functions.

Though "the arts of graciousness are the easiest of all," they require extraordinary delicacy in the handling, just as phosphorus is the readiest substance to give light, but also that which demands most caution in its manipulation.

The cautions respecting praise are still more applicable to blame; you must remember that your censure descends from a height, and, however light it may be, acquires moment by the distance it has to fall; it may also be imagined that the distance it has to fall might render it visible to a greater number of persons, and for a larger time, than a rebuke between equals. For this reason the world will generally be inclined to take part with the sufferer, and to declare the punishment disproportionate to the offence.

Though on all proper occasions you should claim the deference due to your station, by showing yourself conscious of your rank, there

are also proper occasions when you may sink the bishop in the man, and withdraw the restraints of office from yourself and others. It requires some tact and great knowledge of your company to discriminate these occasions, and to frame any abstract rule for your guidance would be a sheer absurdity. But it is of importance that you should be either one or the other; you must not mix the characters, or alternate them unfairly. If you begin a discussion with me, merely in your individual capacity, you must not suddenly put on your mitre and come bishop over me. Should you do so, you will weaken my respect for yourself, and you will not increase it for your office.

It is observed that a college lad, what is called a *hobble-de-hoy* (i. e. "hombre de hoy," Spanish "man of to-day,") is apt to claim the privileges both of youth and manhood: if he commits some mischievous prank, which

is taken up seriously, he appeals at once to his tender years, "O! it is only a boyish frolic;" if coerced by strict rules, he claims to be treated as a man. Ladies and bishops (sleeve-wearing animals, *gens togata*) are apt to do the like; if a lady is treated as "a weaker vessel, having nothing to do with reasoning, forsooth she is "homo," a rational animal as well as you; but if you contradict her, and argue against her, she at once becomes "mulier," (not the comparative degree of *muly*,) and you are rude to a lady. Such a course is obviously unfair, and it has the further demerit of being supremely ridiculous.

And here let me observe that your Lordship must not be afraid or ashamed of relaxation. Amusements are equally necessary to your bodily health and your intellectual vigour; it is possible to contribute to the hilarity of a company without sacrificing the smallest portion of your dignity. There are, indeed, some

who cannot comprehend the difference between unbending and abandoning the restraints of station; they are pompous block-heads who make solemnity a veil for stupidity, and who fancy that they are deep, simply because they are dull. General society affords the best relaxation for a man of talent, whose time is much occupied with affairs of great importance. Here, again, permit me to quote from Mr. H. Taylor's *Statesman*, a passage which is replete with practical wisdom. "As there will not always be life enough in the society of books to afford enjoyment to a statesman, let him step from the library to the drawing-room. A small society should not be unfrequently formed there, consisting for the most part, but not wholly, of intimate acquaintances, and they should be persons of lively conversation, but, above all, of easy natures. Knowledge and wit will naturally be found in sufficient proportions in

the society of a man of talent occupying an eminent position ; but if knowledge be argumentative and wit *agonistic*, the society becomes an arena, and loses all merit as a mode of relaxation. An adequate proportion of women will slacken the tone of conversation in these particulars, and yet tend to animate it also. And there is this advantage in the company of women—especially if they be beautiful and innocent—that breaks in conversation are not felt to be blanks ; for the sense of such a presence will serve to fill up voids and interstices. But though knowledge, wit, wisdom, and beauty should be found in this circle, there should be no sedulous exclusion of such persons not possessed of these recommendations, as would otherwise naturally find a place there. For unless the statesman, between the business and the pleasures of the world, have lost sight of its charities, he will not find his society the less of

a relaxation for mixing some of the duties and benevolence of life with its enjoyments; and he will count among its amenities, if not amongst its charms, some proportion of attention to the aged, and kindness to the dull and unattractive. It may also be observed that dulness, like a drab ground, serves to give an enhanced effect to the livelier colours of society."

You will derive more pleasure and advantage from society by contributing your share to its hilarity, than by being present as a mere spectator. Your quip, crank, merry jest, occasional fun or facetious conceit, will not only give pleasure to others, but sharpen your own zest for enjoyment. In hours of relaxation your conversation should be, just what fools think it should not be, as little professional as possible. There is not a greater plague in modern times than the divinity of the tea-table; you could scarcely render a greater

service to humanity than by lending your aid to abate the nuisance. At all events, you should not encourage it by your example. There is no doubt that the fact of your having pleasant parties will expose you to the calumny of certain cliques, and that stories of your unclerical and unepiscopal demeanour will be hatched in the coteries, or rather conventicles, where texts and toast, morals and muffins, sour wine and sourer divinity, contribute to make up modern "evenings at home." But I trust that you are not to be daunted by pharisaism produced by the union of divines and dowagers. It is impossible to write gravely on the nonsense vented by the inquisitors of the tea-table; though

To laugh be want of dignity and grace,

Yet to be grave exceeds all powers of face.

It is possible that some persons of weak minds but good intentions may be deceived by the clamours of these coteries, and be disposed to

look with suspicion on innocent recreations and intercourse with general society; especially as the worthy calumniators have imitated "the heathen" in the practice of "much speaking" and using "vain repetitions." Once for all, then, let me point to you His illustrious example, whose first miracle was designed to promote the hilarity of a marriage feast, and against whom the most common calumny was, that he associated with "publicans and sinners."

Controversy at table is an intolerable bore, but it is a fault into which young clergymen are exceedingly apt to fall; sometimes for the sake of showing that they agree with you, but not unfrequently for the purpose of displaying that they dare to differ from you. For their sakes, as well as your own, it is advisable to discourage the practice; the poet's hint, "*nunc non erat his locus*," is at once obvious and delicate; in most cases it will be sufficient. You must aim

at the art of guiding, rather than leading, the conversation. Take no hints that are intended to draw you out; the head of your table is neither your throne nor your pulpit. I need scarcely mention that this rule is not intended to apply to clerical dinners, where there is an express purpose of treating of set subjects in an easy way; but even here it will be necessary to take care that discussion does not degenerate into dogmatism.

The merits of a man in his profession may be often best gathered from his conversation on unprofessional subjects. Between two physicians of apparently equal merit, I should prefer the one who gave some clever criticism on general science or literature. When men talk in their profession, they generally speak only of ends, on which it is very easy to spout forth truisms equally plausible and unprofitable: but out of their profession they will discuss means and their

adaptation to ends, and their sentiments on these points are the best means of estimating both their ethics and their logics. It will defeat this object to show that you enter into conversation with men for the purpose of discovering their character. Should you ever do so—a practice I by no means recommend—remember “*artis est celare artem* ;” but, under circumstances, bear in mind that what is spontaneously evolved, is a more real revelation of the man, than what is extracted from him even by the most judicious applications. A chemist will tell you that you ought never to use a pump when you want to discover the properties of a medicinal spring.

Too much state is a burden to yourself and others; too little exposes you to annoyance from those who are not acquainted with the nice observances of etiquette; that which is most desirable, and which may, with care, be attained, is, that all of inferior rank whom you

admit to your society should feel conscious of your superiority, without feeling that the consciousness was in any way produced by you. In every company, by the law of sympathy, a kind of tacit rule is early framed, which no man feels willing to violate; and you will have the framing of the rule, without the appearance of it, by the manner in which you establish mutual acquaintanceship round the circle. For this purpose it would always be advisable to have one or two persons at your public dinners who are strangers to the rest—if distinguished foreigners or travellers, so much the better; you can, through them, to them, and for them, say much that you would not be willing to say directly. I may add, that their presence will also enable you more effectually to get rid of that great drawback on professional dinners, professional conversation.

SECTION IX.

ARTIFICIAL mildness of demeanour and suavity of manner may be acquired by those who are naturally of bad temper and bitter spirit ; by close attention to outward appearances they may not only deceive others, but themselves, into the belief that they have subdued the evil tendencies of their disposition ; just as quacks, and the dupes of quacks, believe that cutaneous diseases are cured when the eruptive symptoms are removed by lotions. But anger thus suppressed is only bottled up for some future opportunity. The worst tyrant of antiquity was remarkable for his skill

in suppressing the external signs of resentment; but his rage was therefore the more terrible, "*odia in longum jaciens quæ reconderet, auctaque promeret.*" There is a similarity in appearance, but in appearance only, between the tranquillity of a peaceful lake and

The torrent's smoothness ere it dash below.

There is a very important difference between concealing and quenching resentful feelings, or any other passions; you may cut down the weeds in your garden, and, for a time, the flower-beds will look as well as if you had plucked them up, but if the roots are left beneath the surface, they will sprout forth after the next shower. Study the power of concealment, and you may become a master in the art; strive to extirpate resentful feelings, and your temper will really improve; in each case you will learn that which you practise. Every action done from a right principle

strengthens that principle, and renders it more potent as a motive after every repetition; and every action performed from a wrong principle increases the power of the evil. It is very possible that right actions may spring from wrong motives. Alms may be given to a beggar for the purpose of getting rid of his importunities, as well as from the benevolent design of relieving his wants; resentment may be suppressed in order to throw the offender off his guard, as well as from the christian principle of forgiving enemies. It is not, therefore, sufficient to attend to the appearance; the principle and the motive must ever be carefully guarded. In our judgment of ourselves we must go deeper than in our judgment of others; and, not content with what is cognizable by the senses, investigate that

Quod latet arcanâ non enarrabile fibrâ.

Serene Highness is not the title of a bishop, but it is one which he should labour to de-

serve, even more than any other in exalted station; not merely should he

“Swell from the vale, and midway leave the storm,” but he should, so far as possible, labour to disregard, and seem to be unconscious of, the “rolling clouds” and storms in the lower atmosphere. With many, indeed, serenity will be far from a popular attribute; men are often called affable, and no way proud, who really exhibit a vulgar sort of pride in taking liberties, and talking to their inferiors with a kind of condescending familiarity which is gratifying to mean minds, but which, to every person of delicacy, is the most odious form of insolence. If you wish to be familiar with an inferior, let him rather feel that you have raised him to your own level than that you have lowered yourself to his. You may see the propriety of this aphorism unfortunately manifested in books written by clever men for the use of the humble classes, and for children.

Many of these are rejected as offensive, because the writers deem it necessary to show that they are going down to a low level of understanding; their familiarity becomes sheer vulgarity, and their affected simplicity is puzzle-headed obscurity. The condescension of some great people is like the "letting down" in such authors; they render themselves more ridiculous than Hercules at the court of Omphale, for they assume the distaff without discarding the club and lion's skin. It is also very unfair; for those who go to admire the spinning, or to be amused at its incongruity, are exposed to the danger of getting an awkward knock from the club.

No one, perhaps, is more tempted by his followers into what may be called the vagaries of condescension than a person of high rank who has a reputation for science or literature. In this age of smatterers everybody believes that he can speak "*de omni scibili*," and he

endeavours to seduce his superior into conversation for the purpose of showing that he too has an opinion. The superior is sadly tempted, either by the flattery of which all men are susceptible, or by mere curiosity, to indulge the fool's desire for self-exposure; but he thus descends, retaining the consciousness of his superiority, and renders his position painful to himself and dangerous to others.

Literary men are said to form a republic, because they have not *a sovereign* amongst them; but, though gold be rare, they are exceedingly jealous about other property; and when a man of high station appears in their ranks, he must be prepared for some annoyances as a set-off to his other advantages. In the scientific world, and particularly in the mixed and applied sciences, there is a wide distinction made, and recognized in our law of patents, between the inventor of a principle and the inventor of an application of that

principle; the latter is protected by a patent, the former is not. Just so, in literature, a distinction is made between originality of invention and ingenuity of application, the former being, on the whole, the more honourable, and the latter the more useful. Now the literary conduct of a bishop, or any other man of rank who becomes an author, must, to a considerable extent, depend on his being studious of originality or not. If he is, he should feel that such a character can only be maintained by doing to the very utmost the justice he expects from others. He must consequently be very reserved in conversation, and should keep an exact register of every remark, illustration, or pointed sentence, which he has derived from the writings or conversations of others, and should distinctly cite his authority whenever he uses any of them. Any one detection will be fatal to the character which he is anxious to support; ever after he will be sup-

posed to escape from failure in the memory or information of his hearers.

Whether the maintenance of a character for originality is worth the trouble it requires and the restraints it imposes, is a question that every man must solve for himself, according to his taste and disposition; but it must either be wholly preserved or wholly abandoned; there is no middle course; you must not exclaim "That's my thunder," if you have ever got up a storm with apparatus partially borrowed from others. Moreover, you must bear in mind that there is such a thing as independent invention; indeed, it is far more common than the world generally believes; for, both in science and literature, there is a general current of thought usually setting in a particular direction, which may bring several vessels at the same time to different parts of the same unexplored land. The best prepared ships will arrive first; but, if there are many

such, it will not be easy to settle the claims of rival discoverers. Moreover, the greater the truth is, the more likely will be its discovery by independent investigators, just as Australia was more likely to be found by many voyagers than such a rock as Tristan d'Acunha.

If you are careless of originality, you will take whatever you have occasion to use from anybody and everybody, allowing them to do the same in turn. There will, no doubt, be plenty of jackdaws ready to pick up your cast feathers, but it will not be worth your while to expose the theft, for you will probably have sufficient plumage to spare; and, in general, the daws expose themselves to detection by want of skill in assimilation: they stick a peacock's tail into the middle of their own black coat. Still you will not only see others gain credit for what you yourself have done, but you are likely to have much fathered on you for which you are in no way responsible. If

you—as clever men who are not studious of originality, or jealous of their mental treasures usually do—clothe your sentiments in striking apophthegms and comparisons, you put a conversational coin into circulation, the portability of which ensures its currency, while the peculiar “image and superscription” mark the mint from which it issued. No doubt many of these will pass rapidly from hand to hand, and find their way into the books of authors who know not whence they originally came; just as Spanish dollars were the great medium of exchange between Orientals and Europeans, and were readily received into currency, without any inquiry respecting the government by whose authority they were stamped. It is no matter whether the sentiment uttered be your own wholly or partially, or whether you have borrowed it from another friend, or from some book; the mint mark is upon it, and this will be deemed irrefutable proof of the source;

just as the Tower stamp on the silver spoon which Captain Cooke found in Kamschatka proved it to have come from London. Your cast of thought and turn of expression, the means by which the sentence passed unchanged through so many hands, will be deemed conclusive evidence of your being the author or suggester of the work in which it occurs, though you may never have heard of its existence until you find it laid at your door.

Again, a peculiar mint stamp, having prominent marks to establish its identity, is very likely to stimulate forgers to imitation. You will frequently find the baser metals cast in copies of your moulds; and, as it is much easier to distinguish a stamp than to determine the purity of a metal, you will be presented with the paternity of sentiments which you wholly disapprove. All this is sometimes vexatious; but the labour of trying to avoid it

is more vexatious still. Contradict false reports only when they are brought before you, and let it be generally known that this is your rule of conduct ; otherwise, should you volunteer a contradiction in one case, you will be presumed to have given a tacit confession in those cases where you have been silent either from ignorance, inadvertence, or not thinking the report worth your trouble.

In many cases these reports will be got up for the express purpose of annoying you, or entrapping you into giving an answer which may be made the foundation of future misrepresentation. Such traps are set every day by party newspapers and controversial writers, but the birds must be very young indeed that are caught in them. The instances in which any man is bound to notice newspaper reports, or allusions to himself and his writings in controversial works, are exceedingly rare, for a controversy with an editor is like going

to law with a certain sable gentleman, and having the court held in a remarkably hot place. But though such imprudence is to be deprecated in every public man, there is perhaps no one to whom it is more perilous than a bishop, for every little peculiarity of his station, no matter how trifling or minute, has been dragged into the arena of party contest, and whatever he says about it, is sure to be misunderstood or misrepresented by some one or other.

It is generally imagined that when a bishop or a man of rank enters the field as an author, that he piques himself more on his literary reputation than on his personal or his official character. The opinion is not ill-founded, for every man of sense is more chary and jealous of his thoughts than of his money or his rank; but in order to accomplish a great end, you will often find it necessary to sacrifice a little of self and fame. Men can frequently

be bribed into co-operation with you in some useful scheme, by letting them have the credit of its authorship; they do not like to be thought tools or instruments, but will work well if they are supposed to be doing great things; the organist was as great a fool as the bellows-blower when he objected to the vain-glorious "we;" he could not get on without a bellows-blower, and he should, therefore, have sacrificed a little of his vanity in order to obtain efficient assistance from his subordinate. Your object is not your own glory but the public good, and that will very frequently be gained most efficiently when you appear to be led, though you are really the leader. It is often necessary to employ much previous preparation to fit the public mind for the discussion of a novel scheme. Articles in periodicals, pamphlets, indirect suggestions, will be useful in preparing the way, but if any single person is found to be

the prompter of every movement, his objects will be defeated, and the public will receive the scheme, not with favour, but suspicion. A clever minister of state has often the appearance of being forced into the plans which he has himself suggested. I do not, however, mean that you should become one

Who a thousand arts requires
To tempt him to his own desires.

There is little need of art or trickery in the matter ; all that you have to do is to let your assistants get as much credit as they are entitled to, and a little more ; you need not give it, you have only to let them take it, which they will be anxious enough to do, and you will find eventually that you have purchased a vast increase of efficiency on very easy terms.

An author is not bound to discuss any subject on which he has written and published,

with those who have not read his work ; he is a great fool if he does so, especially if the fact of his having written on these subjects is matter of notoriety. But this rule applies most strongly to authors in high station, and to persons who have written on professional subjects. They expose themselves to a great disadvantage ; their adversaries are ever on the watch to detect something that they may represent as variance or inconsistency, and the mere difference between the speaking and writing of your thoughts may produce sufficient dissimilarity in the two aspects of the sentiment to admit of such a representation. You are perfectly justified in such a case, when asked, " What does your Lordship think of so and so ? " to reply, " Why, I still think just as I did when I wrote so and so : " if he continues, " Pray what was that ? I never read it ; " you should reply, " Sir, it is not for me to say whether anything of mine is

worth reading absolutely, but it must be worth the perusal of anybody *who wants to know what I think* on the subject, and as for any one who does not, I would not take up his time by talking of it."

Though literary fame is not to be overvalued, there is no wisdom in appearing to despise it utterly. The very fact of your recording your opinions shows that you think them worth something; the power of recording them is necessary to the exhibition of their worth; it would be very foolish for a jeweller to assert that he did not improve precious stones by the setting; he takes more just pride in his art than in the materials on which he works. Your literary powers and your literary fame are both means to an end, the diffusion of the opinions or the adoption of the plans you have promulgated; it is not right to disparage these means, but you may

show that you hold them, as you ought, subordinate to the ends.

In discussions with persons who have read your works, it is best to confine yourself as much as possible to mere explanations, and to answer objections as briefly as courtesy will permit. Traps are laid for conversational controversy, as well as for newspaper discussion. If you have opposed any popular prejudice, meaning thereby some distorted view of truth, an effort will be made to represent you as an enemy to the truth, and not to its distortion. Against this you can guard yourself tolerably well in writing, but in speaking you are subject not merely to the common accident of not expressing yourself so fully as you would in a book, but you encounter the greater peril of unfaithful reporters.

Should you ever be assailed by a reviewer,

read the article so soon as you hear of it, if it be worth reading at all, and allow no person to tell you of its contents until you have seen them. No third party has a right to ask for your opinion on the points at issue between you and your critic, and you should look on every attempt to get you to speak upon the subject as a conversational trap, and not a very delicate one either. He who writes exposes himself to assault, but he who speaks and writes not only exposes himself in two positions, but can scarcely increase the strength of one without weakening the other. If the reviewer goes beyond his line, and mingles personality with controversy, treat him, as you would any other vulgar calumniator, with silent contempt.

In a preceding letter I stated that rank is a provocative to the attacks of young Quixottes; and as literature is a very inviting field for breaking a lance, you will find that your

works will be regarded as a kind of target or assay, on which the youthful champion will try the temper of his weapon and the strength of his arm. Many of those assailants will in all probability seek not merely your pardon, but your patronage, at some subsequent period, and profess deep sorrow for their former onslaughts. It is quite a proverb in the literary world, that he who is canting to-day will be re-canting to-morrow. Some of these penitents will be sincere, but the larger portion must be viewed with suspicion. There are persons whose appearances at the first aspect present nothing to the view but frivolity and narrow bigotry, though their nature and earliest education had prepared them for a far better character; on their minds evil associations and false guides have acted like the old monks on the manuscripts of the classics; they have defaced the first inscription, and written over it their own vice

and their own folly. Such men are Palimpsests; the restoration of their original character is within the sphere of possibility. Indeed, when you remember the nets which party spreads for clever young men, the meshes in which it entangles, the stimulating aliments it offers to their vanity, you cannot well be surprised at finding them misled in the early part of their career. Did you know the secrets of their prison-house, you would pity their intense sufferings when they discover that they have sold themselves into bondage. I have seen genius "cribbed, cabined, and confined" by minds of inferior order, yet helpless and powerless as Gulliver was when tied down by the Lilliputians; I have witnessed its insane struggles as it "foaming gnaw'd the chain;" its strength aggravated its sufferings, its prowess but sharpened its despair; for

The captive thrush may brook the cage,
The prison'd eagle dies for rage.

It may be that such a one, having escaped from the toils, may seek your shelter, and request your pardon. Take the Palimpsest, but use it only as a Palimpsest, the superinduced characters will generally continue the plainest to be read.

For thus a dog, committed close
For some offence, by chance breaks loose
And quits the clog ; but all in vain—
He still drags after him the chain.

It would be unwise policy to refuse deserters from the enemy's camp, but it would be equally unwise to place them immediately in your most important posts. Sudden converts are the most to be suspected ; " rubbish and mud portend a flood." When a stream grows foul, it is a sign that it is rising, and thus a strengthening party always gains adherents of the most worthless character.

It is the bright sun that brings forth the adder,
And that craves wary walking.

The founder of our religion alone refused the enlistment of such adherents ; he “ knew what was in man,” and when followed by the adherents, not of him but of his success, gave them the cutting rebuke, “ Verily I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.” Every other leader, every sect, and every party, has accepted these auxiliaries of triumph, being well aware that such men are the most unscrupulous partisans. Whenever the sun comes to your side of the hedge, you must expect these flies to gather about you ; they will sting if you brush them away too roughly, but if you allow them to settle on you, they will suck your blood. Treat them as Hamlet did the courtiers, “ Have an eye upon them.”

In this and in many other cases you will find yourself supported by adherents who are no ornament and very little use to your cause ;

accept their services such as they are. It will not do to throw away everything which is not shapely; as Harlequin said of a man with ugly features, "It must be confessed that his nose was no great ornament while he had it, yet you cannot conceive how very awkward his face looked when it was amputated."

Finally, exaggerated expressions of repentance for having given you offence, and aggravations of the fault, are not to be received as signs of true penitence. People often hope to disarm you by affecting extraordinary wrath against themselves. As all men are apt to affect the character most opposite to their own, so more especially are your "miserable sinners," who declaim at great length on their own sense of their sinfulness, but fire up at the mildest censure. They are a sort of certificated bankrupts in rectitude; you must never present a bill to them, their debts being cancelled. They renounce all merit,

they are *only* infallible. Charles Wesley tells an amusing anecdote of one of this class.

Knight of the shire, who represents them all.

A lady came to him complaining that she was the chief of sinners, the most abandoned of transgressors, utterly lost and helpless. "I have no doubt, madam," replied he, "that you are bad enough." She instantly flew into a passion, declared she was no worse than her neighbours, scolded the preacher as a malignant slanderer, and would have boxed his ears, had he not quitted the apartment. Apply a similar test in cases of noisy penitence, and you will find that there are certain professions, as there are certain sounds, the character of which may best be determined by their echo.

SECTION X.

IT has been justly said that "the most pregnant function of a statesman lies in his selection of instruments;" but instrumentality is employed in many important cases, where its application is unknown or neglected, and yet where it may be of great efficacy. If your end be great, no one of the means by which that end may be attained can be of unimportance; the advice of the apostle, "Despise not the day of small things:" among the things neglected by too many as "small" are the instruments that a public

man has only to use occasionally, and a common but unnoticed instance will serve to show that care should be exercised in their choice, and caution in their use. A bishop who is himself an author, or who is remarkable for his love of learning and his desire to patronize letters, soon gathers round him, whether he desires it or not, a number of literary men, who present themselves as auxiliaries rather than dependents. These may be made valuable instruments in diffusing correct information respecting any plan which you are desirous to establish, in preparing the popular mind for fair discussion, as pioneers to clear the ground for advance, perhaps occasionally as skirmishers to cover a retreat. Under such circumstances, your best instruments are your unrecognized adherents; men more attached to your cause than to your person; men whom you will have to seek, rather than men by whom you are sought. In all these cases

you must be very cautious in your mode of enlistment, and still more so in your remuneration. The literary Swiss is rarely a faithful servant, and never a stanch adherent; while on your side, he will think of you more than of your cause, and though you may feel flattered by the personal adherence, you must also feel that attachment to principle is a much stronger bond than attachment to person. Still, there is a balance of difficulties, for among independent men you will not always be able to obtain sentiments perfectly coinciding with your own, and you may not be able to persuade them to keep points of difference in abeyance. The value of perfect coincidence is, however, greatly diminished in the case where the instrumentality is only used occasionally; it is not your object to keep a body of writers in your train, you only avail yourself of their aid when certain cases arise.

Pecuniary remuneration, or the direct exercise of interest in procuring place and pension as a reward for literary aid, creates on both sides a state of feeling injurious to the efficiency of the instrument. Should you, from becoming acquainted with his talents and his character from occasional intercourse, deem him a fit person to recommend to the notice of others, let him feel, and let them feel, that this is done on general grounds, and in no way relates to his connexion with yourself. Should you perceive that the connexion is sought with the direct and immediate view of obtaining your money or your interest, at once explain that you will consent to no such terms; he must not look for pay when he offers himself as a volunteer. A smaller number will be thus induced to rally round your standard, and this itself is an advantage, for it enables you the more closely

to scrutinize your soldiers, and to discover the precise post for which each is fitted.

Many books have been written on the miseries of dependence; it would be well if some one would compose a volume on the miseries of a literary patron, which, I fear, would be far the heavier in the balance. Notwithstanding Juvenal's bitter censure of Numitor, it is very probable that the noble Roman could have shown that the irony of the satirist was a naked truth;

Nec defuit illi

Unde emeret multa pascendum carne leonem

Jam domitum ; constat leviori bellua sumptu

Nimirum, et capiunt plus intestina poetæ.

The tamed author is likely to be as expensive as the tamed lion, and far more likely to resume his wild habits.

There are some other forms of literary patronage which many deem of small import,

but which you will find sources of peril, if not managed with discretion. I may specify three, —making quotations with approbation from an author's works, accepting dedications, subscribing to publications. It is very possible for you to approve parts of a work, while you disapprove of the author's main argument; in fact, there are few authors who have not in some part or other of their works uttered sentiments which deserve respect. Unless, however, you are very cautious in making the reference, and still more in praising the quotation, you are likely to expose yourself to the charge of holding the author's other opinions, which you perhaps disapprove, or with which you are wholly unacquainted. A striking instance of this peril occurred some few years ago; a passage extracted from an essay was going the round of the newspapers; it struck the notice of a prelate by no means remarkable for the absence of caution; he

quoted it with approbation, on a public occasion, in aid of an argument which it very aptly illustrated; to his great surprise, and to his greater annoyance, he was suddenly attacked by a host, extending from Caithness to Cornwall, for holding all the other opinions of the author from whom he had quoted. When you extract from another's writing, quote from the book, not from the author, and limit the observations you make as strictly as possible to the individual passage.

Be chary in permitting the use of your name in dedications, and never grant it except on special grounds, for there are people in the world who will hold you responsible for the opinions promulgated in the book. If the author has written much before, the loan of your name is very likely to be construed into an approbation of everything that he has previously published, and you may find yourself called upon either to fight his battles,

or to disclaim his opinions; neither of the alternatives is pleasant, for you will have quite enough to do, without going on an exploring expedition for new fields of controversy.

Generally speaking, books published by subscription, save on artistic or scientific subjects, are in our day worth little or nothing. Most of them are genteel modes of begging, and certainly there may be instances of cases where a literary man is justified in having recourse to such a mode of appealing for assistance. Where you subscribe as an act of delicate charity, put down your name for a dozen copies, so as clearly to manifest your intention. A subscription to a costly book, which in the ordinary way of publication would not pay expenses, but which may, nevertheless, be useful to the public, sufficiently explains itself. In no case subscribe unless you have some intimation of what the

book is likely to contain; for the fact of your subscription will very probably be paraded as a recommendation. Every man who afterwards subscribes on the credit of your name will, and not very unjustly, hold you responsible for the contents.

Literary instrumentality is valuable as an auxiliary to a public man, but it is not very safe as a servant, and it is the worst possible of masters. Use the press, but do not court it; like a coquette, it is often most favourable to those who are indifferent about it.

“Bystanders generally see more of a game than players;” in the same way, those who have watched the mode in which others exercise instrumentality, are frequently better qualified to select and use instruments than those who have been constantly employed in such an occupation. On this subject Mr. Henry Taylor justly observes, “The traveller who sets foot in a country for the first time, is

more alive to its peculiarities, and sees more than the denizen ; and the fact will generally be found to be, that those who have, above all others, a *gift of genuine insight* into men's characters, are persons who, though they may have seen something of the world from time to time, have lived, for the most part, in retirement. Men of the world understand readily what is commonly met with amongst mankind ; but they either do not see what is peculiar, or they are thrown out by it : and they profit little by slight traits ; though slight traits, without being stretched too far, may often be improved by meditation into strong conclusions. Also, men in high station, from having less personal interest in the characters of others—being safe from them—are commonly less acute observers, and with their progressive elevation in life become as more and more indifferent to what other men are, so more and more ignorant of them. The

same principle may be traced in private life, where governesses and servants, or other *dependents*, and women, as being most dependent, are, in proportion to their faculties and means, the most watchful observers of character."

I do not at all fear that you will be unwise or unscrupulous in the selection of instruments: my fears are all the other way; I dread that you may be too fastidious, and, consequently, occupy yourself in details which may divert you from more important objects. He will be a bad general who often takes upon himself the duties of an adjutant or a drill-sergeant; he must, indeed, know what these duties are, but that is no reason why he should practise them; the awkward squad must not divert his attention from the entire army. Judgment, however, is requisite in determining in what cases it is best to act in person or by deputy, and no available rule can be framed on the subject. Your eyes

must be everywhere, and you must be careful that occupation of the hands does not limit its sphere of vision. Besides, it must be remembered that nothing is so ruinous to machinery as constant interference ; it is often better to endure occasional bad work than to pull the engine to pieces.

In general you will yourself have the power of fixing the popular value on the instrumentality you employ ; in other words, the functionaries you employ will be rated by the world at the price you appear to fix upon them. You are compelled to have ostensible instruments, recognized and known to be such, and any slight you offer, or suffer to be offered to them, is a gratuitous reproach on your own judgment or integrity. A bishop above all men is bound to choose well, and therefore he is equally bound to show that he believes himself to have made a good selection. You must treat your chaplains and

secretary not only as gentlemen, but as gentlemen having claims on your esteem, so as to make it palpably inexcusable for any one to treat them with disrespect or inattention. In fact, you should be more jealous for them than for yourself. It is a mean triumph to be served by a gentleman who is thereby degraded; the real glory is to be served without degradation. When those who are attached to you feel that such is your principle, they will never suspect that any request you make is a tacit assertion of offensive superiority; should you ask them to ring a bell or to shut a door, they will know that you do not address them as servants, and they will be gratified by a familiarity which marks not condescension, but confidence. Your own feelings will be gratified when you are conscious that their feelings are not hurt, and you will thus possess the benefit of having real gentlemen in your service, and the glory

of letting all people see that you are served by gentlemen.

The most annoying instruments, and yet some of which must occasionally be employed, are "touchy people;" they are like the explosive gases which are supposed very plausibly to possess greater motive power than steam, but which must be resorted to very cautiously on account of the difficulty of their management. Men who are not used to good society, even when they possess great intellectual and moral endowments, are very apt to be absurdly punctilious on minute observances; they wear microscopic glasses, and in their limited sphere of vision a hair is as thick as a cable. Of course you cannot know that men will stumble over hairs and fancy them to be ropes, and yet you will hear complaints of stumbling-blocks thrown in these people's way. He who is a real gentleman at heart, like the man blessed with good sight, will

not take offence at microscopic failures ; indeed he will find it difficult to conceive the possibility of offence being meant by any minute breach of etiquette. You will often have to make use of the captious, but you must take care not to admit them too close to you, unless, indeed, you are singular in your taste, and would like a hedgehog for a bedfellow.

Instruments are not to be confounded with adherents or dependents, though they may partake of both characters. It will be wise, even when the functions are united in the same person, to keep them as distinct as possible in your own mind, and in the outward action which in any of these capacities you wish them to perform. If an adherent has to maintain your views respecting any measure at a public meeting, his instrumentality in accomplishing the measure is of far more importance than his adhesion to yourself ; if,

indeed, the latter be too prominently put forward, it will greatly weaken his efficiency, for it will show that the measure is supported only by one opinion instead of two. The difference between moral and physical agents, or between intellectual and mechanical instruments, is, that the former work best with you, and the latter under you. In the revolutionary wars, the French defeated the better disciplined armies of the continent because they sympathized with their leaders, while the Austrians and Prussians were the mere machines of the drill. In the campaign of 1814 this was exactly reversed, and the allies triumphed in their turn. When you have to work with men, it is of great importance to have willing instruments, for hearts give vigour to the hands.

It may sometimes be necessary to employ instrumentality when you dislike the instruments. I have a great dislike to cats,

but I keep one in the house, because I dislike mice more. In such a case great caution is required, particularly in preventing the machinery from coming into too close contact with your person; and in employing it for the occasion so as not to render its continued use indispensable. I merely suggest this topic, because it should not be left wholly out of consideration; but to discuss it profitably would lead to a necessity for illustrating it by examples, and these could scarcely be quoted without exciting a little controversy. Such cases, however, as require such instrumentality, are exceedingly rare, and in general the best mode of management will be suggested by the circumstances of the occasion.

SECTION XI.

THE subject of ordinations and of candidates for holy orders is obviously of great importance, but I fear that it has not received the share of public attention which its merits demand. In all the professions save the clerical, in addition to the general education given at great schools and universities, there is a system of special instruction, both in principles and practice, which is deemed all but essential to success. Before he is called to the bar, a young lawyer finds it necessary to enter one of the Inns of Court, to become the pupil of

some pleader or conveyancer, and thus to acquire by actual experience a knowledge of those minute details to which, far more than to broad and general principles, his early employment will be confined. In the same way the young physician walks the hospitals, attends clinical lectures, sees what are the symptoms of disease, and how medicines are to be administered. The East India Company, too, has one college for the instruction of its civil servants, and another for its military officers; and, indeed, in every walk of life there is an increasing desire to superadd a system of special and professional instruction to the generalities which alone can be acquired in an academic course.

In the dioceses of Bath and Chichester, institutions have been formed for affording young clergymen the advantages of a system of training similar to that which has been found so useful in all the other professions.

The prospectus of one of them is before me, and I take leave to insert it.

“The BISHOP OF BATH AND WELLS having long contemplated the foundation of a Diocesan Collegiate Institution, in order to the training of Candidates for Holy Orders, in conformity with the cherished desire of our Reformers, that, between the Academic degree and entrance into the Ministry, there should be a course of preparatory instruction, has decided on immediately commencing the execution of such a plan, in connexion with his Cathedral City, and has appointed the Rev. J. H. PINDER, A.M., late Principal of Codrington College, Barbados, to be Professor of Theology, at Wells.

“It is proposed to open the Institution at Easter next.

“The Students to be required to bring with them their College Testimonials.

“ The students to attend the daily lectures of the professor, and to be present at the morning and evening services of the church.

“ The students, with permission of the parochial clergy, to be led to visit the sick and aged, and to acquaint themselves, by frequent attendance at the Wells Central School, with the national system of education.

“ During residence, the students to be considered amenable to the superintendence, and under the parental care, of the professor.

“ A testimonial with reference to the Christian mind and character, as well as the competency in learning, of each student, to be delivered by the professor to the bishop, before such student can be admitted a candidate for Holy Orders.

“ The instruction received by the students from the professor to be free.

“ The course of study to be subject to the approval of the bishop.

“ *Palace, Wells, January 20, 1840.*

“Further information may be had by applying to the Rev. Professor PINDER, Partis College, Bath.”

It would be utterly incredible, if it were not unfortunately notorious, that such an institution as a Divinity College would be opposed anywhere by any person professing to be a friend to the church; its utility, I might say its necessity, is so self-evident, that it would seem unnecessary to recommend it by a single word. I candidly confess that I know not how to set about proving its advantages, for the same reason that I would find it difficult to prove the whiteness of snow to a blind man. I am equally at a loss to understand the grounds of opposition to such an institution; and the papers that I have read, attacking the project, serve only to increase my perplexity. I cannot reply to what I cannot comprehend, though I have

strained my poor abilities to the utmost in the effort, but

Your true no meaning puzzles more than wit ;
and the " schoolmen " of modern times, like the schoolmen of the middle ages, have the happy art of saying nothing in a vast multitude of words.

Professional aptitude is, in all pursuits of life, far more valuable than extensive learning ; it is possible to have a vast quantity of knowledge, and not be able to use a particle of it. Amrú, the Arab conqueror of Egypt, used to say that Moollahs frequently carried learning in their heads as donkeys carry books on their back—they are loaded with them, but not profited by them. Such institutions as the diocesan colleges of Wells and Chichester are necessary for the purpose of teaching young men how to apply their abstruse literature ; and to suppose that such knowledge could be acquired in

an academic course is more absurd than to believe that the art of swimming could be learned from lectures, without ever going into the water. If there were a college where young men could be trained to this aptitude, and where their practical progress came under direct observation, candidates would be saved much pain, the church would have an efficient ministry, and the bishop would be able to act with knowledge, and not by guess. A mere examination cannot give a prelate sufficient knowledge of the qualifications of a candidate; you are choosing a working clergyman, not a professor of dogmatic theology, and these characters are just as distinct as those of a working engineer and a professor of pure mathematics.

There can be little doubt that institutions similar to the colleges of Wells and Chichester will be adopted in other dioceses, or groups of dioceses; but, until they have come into your neighbourhood, you must be contented with

an imperfect substitute. As you will always avoid the public rejection of a candidate, because it fixes a painful stigma on a young man, so you will take care never to admit a person who is unprepared. You must, therefore, delegate to your secretaries and chaplains the care of privately examining and instructing each, until they can recommend him to you as fit to pass. There will thus be no taking the candidate by surprise, and examining him in a course for which he has not been prepared ; he comes before you without the reluctant timidity which even the most well-informed feel when they are ignorant of the form of the ordeal to which they are subjected, and there is an opportunity afforded to those whose preparation is not complete, for acquiring, under efficient superintendence, the kind and degree of knowledge which you deem necessary to the clerical character, and to clerical efficiency.

As no one will be admitted to the final examination who has not been recommended to you as fit to pass, it will appear to some hasty thinkers that such an examination is useless; for there are some people who cannot understand the value of a check unless it is actually brought into play. Your final examination will have just the same effect as the royal power of putting a veto on a bill which has passed both houses of parliament. It is notorious that this power is never exercised in our days, and that the royal assent has become, to all appearance, a mere formality; but still the form is far from being inoperative: its effect is, that parliament never pass bills which would be sure of being refused, knowing that the sovereign might and would appeal to a new parliament. Spring-guns are not useless in a garden because no thieves are shot; they deter the thieves from coming. If your chaplains know that you will certainly reject an

ill-prepared candidate, they will take care not to bring such a one before you through negligence, good-nature, fear, or favour.

You will, by steadily adhering to this plan, save your chaplains from much unpleasant solicitation. Young men are, for various reasons, anxious to enter on their profession as early as possible, and desirous to adjourn the task of preparation to a more convenient season. They will urge your chaplains to make a favourable report; they will beset them by means of friends, relatives, and mutual acquaintances, and they will leave no art untried to shorten the period of suspense, which is always painful, but most so when a person is about to commence his professional career. This will be prevented when your chaplains are able to reply, "It is useless for me to grant what you ask; it would only bring on you the disgrace of a public rejection by the bishop."

During this preliminary period, when candidates are under your chaplain's charge, you will have opportunities of becoming acquainted with their character as well as their acquirements; and you will thus be able to judge of the locality to which each is best suited. It will be very useful to keep a private registry of what you thus discover, to which you can refer on future occasions. You will find by experience that the course of training under your chaplains, and the final examination before yourself are equally necessary, "*utrumque per se indigens, alterum alterius auxilio eget.*" The diocesan institutions at Wells and Chichester are indeed superior to any system of training which you can establish without such aid, and it is your obvious duty to establish or contribute to the establishing of such a system for yourself and as many of your brother prelates as you can get to join in the plan; but, until so desirable an object be gained, you

must use the best substitute in your power, and you should listen to no suggestions for shortening the period of probation.

The final examination is not only useful as a check; it affords a public proof that you are really in earnest. Men, when their interest or pleasure is at stake, usually examine the article or the person they have to select for themselves; even if incompetent, they are anxious to be present when the choice is made for them by others.

In this examination it is very desirable that you should take some share yourself, but, at all events, be present. Your attendance and attention indicate the interest which it is to be hoped you take in the choice of proper ministers of the church, and the sense of your responsibility for the due fulfilment of so important a charge. If you hand over to others everything that requires *mind*, if you delegate all exercise of intellectual discernment and

moral judgment, reserving nothing to yourself but outward forms and mechanical ordinances, you encourage the erroneous notion that any one is fit for a bishop who is but of decent morals and grave demeanour. Your example will have influence in high places, and you will thus become a party to the appointment of persons to the bench, without reference to their special qualifications for the discharge of episcopal functions. The appointment of such men, again, will go far to confirm the erroneous notion that anybody could do a bishop's duties, and thus the two evils will re-act upon each other.

You are, however, responsible only for the selection of ministers in your own diocese; you ought not to incur the responsibility of making a choice for others. For this reason you should receive no letters demissory without such a certificate as will convince you that the candidate has been *properly* examined, and

then do not re-examine him. Consider yourself merely as the *proxy* of the other bishop; and as, in parliament, you would vote as his proxy without assigning his reasons, so ordain his candidate without investigating the grounds of his selection.

It has always appeared to me very injudicious to select a *young* clergyman to preach at ordinations, visitations, or consecrations. Surely, if there be any occasions on which a bishop, or at least his domestic chaplain, should preach, these are the most proper. It is of great importance that those admitted to orders should feel that they ought not to regard their religious education as completed, but rather be encouraged by the degree of proficiency which they have attained to make still further advances, every year they live, in religious knowledge, as well as in the practical application of what they know. Setting up a young clergyman as their instructor may suggest the

delusive and pernicious notion that the task of learning is at an end when admission to the ministry is completed; but you know that it will be necessary for them to make large additions to their stock, and it is desirable that they should have "old experience" to teach them how this may be done effectually.

It is very desirable that there should be a congruity, or even something like a regular system, in your sermons on these occasions, and in all your charges and addresses to the clergy; they should all have for their common object the increase of the efficiency of the clergy as a ministerial body: a *concio ad clerum* must not become a *concio ad populum*. You will find that it will require many and frequent repetitions before your views of the clerical character and duties are understood and appreciated; and you will be particularly liable to have it said that the course and manner of studies you recommend are designed rather to

lead men to adopt your peculiar views, than to direct them in the investigation of truth. You will have extraordinary good luck, if you pass through life as a public man without meeting parties who will deem it a valid objection to truth that it is held by you. "Can anything good come out of Nazareth?" is the cry of the vulgar of all ages, nations, sects, and parties; and a bishop who expects to escape it, must look for his diocese somewhere in the map of Utopia.

It is, nevertheless, your duty to suggest such modes of study, such forms of instruction, and the formation of such habits, as will increase clerical efficiency. "In addressing the clergy themselves," says Archbishop Whately, "I have thought it advisable to encourage, to direct, and facilitate, rather than to panegyryze, their exertions—to suggest the means of increasing their usefulness, rather than to occupy myself in praising it. And I am happy

to find that the clergy seem to consider it as no disparagement to them, but the contrary, that I have given them credit for a readiness to listen to the friendly suggestions of one who is appointed to superintend their labours."

Your duties do not cease when you have conferred orders; you have seen that the candidates have been *trained* in your diocesan college, or under your chaplains; you have required and received a test of their fitness in solemn examination; but you have, over and above, to watch diligently that they should improve what they have acquired, for, in the ministerial career, "*non progredi est regredi.*" Your difficulties in such a task are incalculably increased by the impossibility of establishing any formal plan for such a purpose. Clerical societies for mutual improvement so soon degenerate into debating societies or conventicles, that

I should hesitate about giving them much encouragement; but I have found that, in general, the clergyman who bestows most instruction on his flock is also the clergyman who acquires most information for himself. Thus the aphorism of Dr. Chalmers, "a house-going minister makes a church-going people," seems to receive a confirmation from the fact, that knowledge is suggested in the house which may be most valuable in the church.

A diocesan library is an institution of great value, and it would of course form a leading feature in a diocesan college; but the substitute commonly used for it, the recommendation of particular books to your clergy, does not appear to me very advisable. In the first place, there is a danger that only such books as you may recommend will be sought; in the second, there is a chance of your being suspected of showing an undue partiality to particular

doctrines, sentiments, or authors. You are not quite in your place when you take upon yourself the functions of a reviewer.

I may have dwelt too long upon this subject, but I feel very deeply that clerical education, training expressly directed to the profession which young men are to pursue through an arduous career, at the peril of salvation and the hazard of immortal souls, has been strangely neglected at a time when every other profession is showing itself more and more eager to have special and practical instruction for probationers. It is painful to think that the clerical profession may, from this cause, in a very short time find itself below the level of all the other professions in this country; for the world will not estimate its value by general scholarship, even though the church may long possess more than its average share; it will judge clergymen, as it does lawyers and physicians, by profes-

sional activity, and by nothing else. And the world is right in so doing; a church is not established to be an ornament only, it is a means to an end. If a clergyman knows not how to lead his flock in the right way, it is no compensation for those who go astray that he knows more Hebrew than a Jewish rabbi, or can solve mathematical problems which would have perplexed Newton. Such was the opinion of our early reformers, and it would be well if some of our most vehement sticklers for antiquity could be brought to see that in nine cases out of ten they are contending for modern corruptions.

It cannot offend any person to say that every established institution is bound to make exertions commensurate with those of the other institutions that surround it. The fall of the papacy was caused not so much by its *positive* delinquency as by its *comparative* demerit; it became disproportionate to

other powers rapidly developing ; it was overshadowed by one, pushed aside by another, and finally rooted up to make room for all. The history of the world shows that men will often submit to a positive evil, when they will not endure a less good than they deem that they have a right to expect ; and hence a reformed church or a reformed parliament must exert vigilance and energy far beyond the institutions they have superseded, lest, on the one hand, men should ask, " What was the use of the change ? " or, on the other, be disposed to carry the change much further. No one can deny that there are symptoms of both these feelings in relation to the church of England. Surely, then, when we are called upon to " have our loins girt and our lamps burning," it is advisable to inquire whether we know how to buckle on the armour and to trim the lamp.

It is commonly, but erroneously, believ-

that a bishop has no right to interfere with lay patronage, that the presentation to benefices not in his gift is a matter with which he has no concern, and that any suggestion on his part is a step beyond his proper limits. The thirty-fourth Irish canon teaches a very different doctrine, and, for many reasons, deserves to be quoted. "The bishop shall earnestly and diligently exhort patrons of benefices to consider the necessities of the churches, and to have before their eyes the last day of judgment and the tribunal-seat of God; therefore that they prefer no man to any ecclesiastical living, but him which by doctrine, judgment, godliness, honesty, and godliness of life, is able to bear so heavy a burthen; that they do nothing therein but uprightly, uncorruptly, and truly."

It is sufficiently obvious that in these days such exhortations should be given with great caution and delicacy; but I think it

possible that they may be offered without raising any jealousy or suspicion of usurpation. It is impossible to lay down a rule on the subject, for your conduct, as every such instance must be regulated by the circumstances of the case ; but I have alluded to the subject, because I think that there ought to be more definite and recognized relations between the patrons of livings and the diocesan than exist at present. In the very important pamphlet recently published, "An Appeal in behalf of Church Government," your lordship will find that the course of events, and the want of a central power, have tended to deprive the bishops of that authority in practice which they possess in theory, and that they are thus sadly cramped in their superintendence of God's heritage. Until this acknowledged evil be remedied, it is desirable that a bishop should acquire and exert moral influence ; when his opinions are known to be

sound, and formed on such grounds as that they may be anticipated by patrons, we may reasonably hope that they will rarely be contravened.

SECTION XII.

EVERY man in official station receives heaps of letters which are no better, and are often much worse, than so much waste paper. This is a sad tax on time and patience, and, if encouraged, may become an intolerable nuisance. Unless you are very anxious to become acquainted with the worst side of human nature, you will avoid opening a "lion's mouth" in your hall, and inviting secret communications. The records of Venice sufficiently prove that the attention given by the state inquisitors to anonymous charges not only led to the commission of gross injustice, weakened the con-

fidence which forms the bond of human society, and occupied official attention with imaginary terrors, but also impeded the entire action of the state, and, in the hour of danger, gave the curse of timidity to its councils, and indecision to its actions. All anonymous letters should be ostentatiously burned, unread. This will soon become known; those who have really good intentions will find some fair means of getting at you; those of a different character, who hope, by hints and insinuations, to work upon your passions, will find that they have mistaken their man, and will let you alone for the future.

“An ingenious device” is sometimes but rarely employed to avoid the anonymous appearance; you may be led to reply to a pseudonymous correspondent, in the belief that he has given you his real name. This artifice was recently practised, and with success, on a colonial governor, who actually appointed the

writer to a confidential situation on the strength of the pseudonymous recommendation. The consequences were deeply injurious to both parties; the candidate had as much reason to lament his artifice as the governor his imprudence. But the danger of such a deception, and a great deal of the annoyance and difficulty besides, will be averted, if you make it as widely known as possible that you will receive no applications for relief, place, or anything else, direct from strangers. Every deserving person can find means of bringing his claims before your notice, either through the clergy or some of your other acquaintances. There is palpable impropriety in throwing upon *you* the task of investigating not merely the claimant's character, but also the characters of their vouchers. Some, indeed, are still more unreasonable: instead of testimony they bring you references, and expect that you will take the trouble of hunting

them up. Such inquiries would be a sad waste of time ; no one has a right to impose such a tax on you. If any man believes that his testimony will be valuable and available, it is his place to come and give it ; if he does not so believe, it is very improper in him to permit his name to be used at all. Letters not addressed to you, but to anybody, are nothing better than begging licences, and therefore unworthy of attention.

No one who is not very intimate with you, or whom you have not specially invited to correspondence, has a right to address you with strict injunctions to secrecy, unless under circumstances of very marked peculiarity. Such letters partake of the nature of anonymous communications, they belong to the pestilence that walketh in darkness ; you should inform such men that you will never act on any statement which the writer is not prepared to substantiate, that there must always be two

parties to "a confidential communication," and that the consent of one of them has not been asked. By these simple rules you will cut off a vast quantity of vexatious and useless correspondence, and avoid not merely the waste of your time, but many trials of your temper.

A practice, which I regret to say has rapidly increased of late days, imposes some necessity for caution in your correspondence with comparative strangers. A person addresses you on some subject on which he feels warmly, though perhaps not wisely : you dissent from his views, and treat his enthusiasm with the coolness of common sense ; he flies into a rage, threatens to publish, or actually does publish, the correspondence in the newspapers, and claims the honours of martyrdom for an act which shows that he wants the feelings of a gentleman. When you suspect that such a snare is designed, you will of course take care

to avoid it; but if by any chance you are entrapped, be contented with declining all future correspondence. No matter what may be the merits of the controversy, the act of publication is quite unjustifiable, and must exclude the guilty person ever afterwards from any society in which a high tone of morality is maintained.

Much judgment is required to discriminate between the occasions when business can best be done personally, and when best by letter. One general rule may be noted; disagreements will be best PREVENTED by oral communications, for then each man may throw out what occurs to him, without being committed in writing to something from which he would be ashamed to draw back. There is room for mutual explanation, for softening down harsh expressions, for coming to an understanding about mutual objects, which very probably are not inconsistent so long as the elements of dis-

cord retain the vagueness of spoken words.

Litera scripta manet.

The opposite course must be pursued when disagreements actually exist; in such a case conversation has an inevitable tendency to become debate, and in the heat of argument something is likely to be thrown out offensive to one side or the other. Adversaries generally meet, not to end a dispute, but to continue it; not to effect reconciliation, but to gain a victory; they are, therefore, likely to remember differently what is said, to put very varied interpretations on tones and looks, and to find fresh aliment of strife in the means employed for its termination. Even when adversaries meet for the express purpose of being reconciled, they are very apt to slide insensibly into the opposite course, and thus to widen the breach which you are anxious to have closed. It would be an odd way of preventing a fight between game-cocks to bring them into the same pit.

Mr. H. Taylor, in his chapter on Interviews, has made some observations on this subject, which are not less applicable to a bishop than to a minister of state. "It should be remembered that in every question there are two or more parties interested. A large portion of the questions which come before a minister, arise out of disputes and complaints on which it is his business to *adjudicate*. His functions in these cases are quasi-judicial. His office is for these purposes a court of justice, and ought to be a court of record. Every step of his procedure, and every ground upon which he rests every step, should appear upon the face of producible documents. The administration of justice in these cases cannot be aided by interlocutory argument with one person present and doors closed; nor will circumstances often permit that all parties should have equal opportunities of access. The public may also be a party interested,

and no pleading voice claims to be heard on its behalf. Again, statements are made which must unavoidably, though perhaps insensibly, produce impressions, and to which, nevertheless, the party making them is not deliberately and responsibly committed. Further, no statesman, be he as discreet as he may, will escape having ascribed to him as the result of interviews, promises and understandings which it was not his purpose to convey; and yet in a short time he will be unable to recollect what was said with sufficient distinctness to enable him to give a confident contradiction."

With interviews, however, a bishop cannot dispense so easily as a statesman; he must often grant them in cases where he is conscious that they will be a mere waste of time, or something worse. Easiness of access is a very popular qualification, and the restrictions which you will be compelled to impose, will,

no doubt expose you to much obloquy ; this you must endure unless you are disposed to become a double slave, first to your own vanity, and secondly to that of others. There is obvious justice in fixing certain days or hours for giving an audience : else you will take up a great portion of other men's time, who will often come and find you from home. You will deprive yourself, too, of all leisure ; for when every hour is open to a visitor, no hour can properly be called your own. Moreover, when many come on the same day, any one who is disposed to bestow " all his tediousness upon your worship," may be the easier bowed away by calling in the next. Let it be understood that you expect every man to come prepared for the interview he has solicited. " The instances," says Mr. H. Taylor, " will be found in practice to be a minority, in which a claimant or suitor who obtains an interview has distinctly made up his mind as

to the specific thing which he will ask, propose, or state. Still less does he forecast the several means and resources, objections and difficulties, conditions and stipulations, which may happen to be topics essential to a full developement of his case." Surely you have a right to expect that a man should make up his own mind before he questions yours; *si non vis intelligi, debes negligi*, is a very sound aphorism, although it was spoken by a pope.

You should encourage men to come on your public days, even though they should have no immediate business; and their names should always be sent in to you, for though they may have nothing to say to you, it is possible that you may have something to say to them. It will be advisable to have separate waiting-rooms, and you will often find it expedient to pass once or twice through the assembled waiters, which will help to clear off those who have nothing to say. A man

is never thoroughly convinced of the unimportance of his "nothing," until he begins to compare notes with those who have real business to transact, and the waiting-room will afford many opportunities for making such desirable comparisons.

A very little practice will soon enable you to discriminate between those who have something to say, and those who have not; the former will often want to be helped out, and this can easily be done by tact and delicacy; it will require greater skill to convince the others of their emptiness, but you can safely suggest that their crudities require further consideration, and recommend them to bestow a little more reflection on their projects. You will find many men obtuse in taking a hint; with such it is better not to exhibit the weariness you feel, but rather make the claims that others have on your time an excuse for terminating the interview.

When you have referred any matter for investigation to your secretary or your chaplain, grant no interview to the parties until you have received his report. All men have an anxiety to deal with principals, and, even after they have consented to a reference, will strain every nerve to obtain an extrajudicial expression of your sentiments. Unless you steadfastly refuse to open the subject, you will run the risk of saying something which may be construed into a previous opinion, and thus the ends of the inquiry will be defeated. Meddling people give public men the most trouble in interviews, and you must, therefore, early intimate that you expect every man to confine himself to his own business.

The advantages of having fixed times for interviews will be wholly lost, if you allow any man to be a gainer by coming at extra times. It would scarcely be advisable to take his business into consideration, unless he is pre-

pared to show some urgent reason against delay. His presence, contrary to your known rule, is an offence, unless it be satisfactorily explained; it is an intrusion, and as such he should feel it. When a person calls under such circumstances, he should be shown into a room different from that in which you are sitting; you should go to him, rather than invite him to you; by this means you let him see that his call was out of season, and an interruption; which, if he has any feeling, will lead him to explain his object promptly and at once; and if he be insensible, you have the means of retiring without giving offence.

There are people who believe that the voice of censure should never be heard in an interview, and that you have no right to rebuke presumption, check interference, or make men conscious of their weakness. You are to affect a humility, by which you tacitly confess yourself destitute of moral judgment. But

you must remember that, in interviews connected with your official station, you appear for the most part as an adjudicator; an appeal is made to you, as holding the balance of justice, and also as wielder of its sword. "A righteous humility," says the author of the *Statesman*, "will teach a man never to pass a sentence in a spirit of exultation: a righteous courage will teach him never to withhold it from fear of being disliked. Popularity is commonly obtained by a dereliction of the duties of censure under a pretext of humility."

Reproof is equally painful to the giver and to the receiver; there is therefore little doubt that you will avoid inflicting pain as much as possible. But you are not to abstain from speaking truth because you happen to be in your own house; "the moral restraint of the roof-tree" binds not the sentiment, but the form of its expression. No doubt you will find that the kindest admonitions are often

most unkindly taken ; still privacy often adds as much to the effect of censure as it takes from its weight, as gentle alteratives are often more effective than drastic medicines ; but if the physician consults the ease of his patient by withholding the former, he will eventually be compelled to have recourse to the latter.

Men will sometimes pretend to seek your advice, having previously made up their mind on the course they mean to pursue. If you agree with them, well and good ; if not, they at once commence an argument to prove that they are right, and that you are wrong. Let them know that when people come to seek advice, they are not suddenly to change positions with you and give it. They have got what they professed to want, your opinion on the case, and you should let them have nothing more.

There is a responsibility in giving censure, but there is, at least *in foro conscientiæ*, an

equal responsibility in withholding it. Every man on earth exercises a social jurisdiction, and pronounces a sentence on his fellows by his conduct to them in company, in the streets, and the market-place. In exalted station, such an exercise of the moral judgment is both more important and more imperiously demanded than in other ranks of life; and much as you will have to regret appearing to "set a mark upon a man," there are times when you cannot avoid doing so without a gross dereliction of duty. Those whom you secretly know or strongly suspect to be false-hearted, it will be sufficient to keep at arm's length; but where there are overt actions, where a man is openly known as a liar, a traitor, or an open defier of the rules of good-breeding, you must shun him, and be known to shun him; he must be excluded from your table, and so far as possible from your house,

and in general society every approach to intimacy must be avoided. You owe such a course of proceeding to those who have acted differently, for if you treat all alike, your indications of esteem go for nothing.

Interviews are necessary not merely for transacting business, but for giving you personal knowledge of the clergy in your diocese; and in this you most differ from the statesman, who has no need of being acquainted with those over whom he rules. It is the fashion to condemn forming judgments of men from their countenance and manner, but everybody does so notwithstanding; and in truth matters of aspect and demeanour afford indications of character which practised observers can read with tolerable accuracy. The faculty "of measuring men by the eye and the ear" is well worthy of being cultivated; and though nature must do something for you in this way,

practice and observation will do much more. To be a ready judge of mankind is one of the attributes of a wise man :

Pulsa, dignoscere cautus

Quid solidum crepet, et pictæ tectoria linguæ.

This is a subject on which no rules can be given, for the practice is the rule. A bishop thoroughly acquainted with his clergy may be said at every moment to exercise superintendence over his diocese ; he knows each man and each place, and can therefore always make an approximate calculation of their reciprocal action on each other. He is like the skilful overseer of a factory, who, when he sees that something is wrong, is at once guided by the nature of the derangement to the precise part of the machinery that has got out of order. This knowledge, ordained by his own observations, formed within his own mind, and confined to his own breast, is no doubt liable to occasional inaccuracy, but it is far more

likely to be correct than information derived from common report, picked up at second or third hand, or collected in a hurry at the moment it is most wanted for use. Interviews are an inconvenient sort of instrumentality for business, but they are necessary when you are compelled to estimate the *capacity* for business, and this you will find to be no small part of your episcopal functions. A bishop who shrouds himself in oriental seclusion may increase his grandeur, but he at the same time sadly diminishes his utility.

Nudosque per aera ramos

Effundens, *trunco non frondibus* efficit umbram.

I have endeavoured to show that easiness of access is a sad defect in a public man, but I am anxious to explain that inaccessibility is scarcely a less pernicious error; it is neither good to waste time like a spendthrift, nor to leave it unemployed like the hoard of a miser. There is only one remark more which I

should wish to make on the subject, and that is, your visitors on public occasions should be aware that you are giving them your time, not that they are giving you theirs; and this will most effectually be done, if you fix, for those whom you wish to consult, a time and form of reception different from those by whom you are to be consulted.

SECTION XIII.

It is far from my purpose to compose a complete manual of episcopal duties ; I shall not, therefore, dwell on all the responsibilities attached to the administration of your high functions, but shall confine myself to such suggestions as seem most likely to facilitate their discharge. The most striking of these functions is a visitation ; it is the most public and formal manifestation of your powers and duties as a superintendent of those who labour in the " vineyard," and the efficiency both of the labourers and the overseer will be sadly im-

paired, if this superintendence degenerate into a mere form. To continue the illustration, I think that the overseer should more frequently visit the labourers than require the labourers to visit him ; it is well to be acquainted with all parts of the vineyard, and see that the vines are regularly trained and dressed. The division of dioceses into rural deaneries affords you several stations from which you may make a selection according to the exigency of circumstances ; and in addition to all other advantages resulting from such a plan, you will have the opportunity of bringing before varied portions of the laity a practical view of the nature of a bishop's office, and the importance of such an institution to a christian church.

Your charge is in a great degree a *Concio ad Clerum*, and I therefore beg your attention to some valuable suggestions respecting sermons which I have found in the article on

Rhetoric in the *Encyclopædia Metropolitana*.
“It is an admonition which will probably give offence to some, and excite the scorn of others, but which I cannot but think may sometimes prove useful to a young preacher, (and very often to an old one,) that he should ask himself, at the beginning, and in the course of his composition, ‘*for what purpose* am I going to preach?’ Wherein would any one be a loser, were I to keep silence? Is it likely that any one will learn something he was ignorant of, or be reminded forcibly of something he had forgotten, or that something he was familiar with shall be set before him in a new and striking point of view, or that some difficulty will have been explained, or some confused idea rendered clear; or, in short, that I shall at all have edified any one? Let it not be said that I preached because there was to be a sermon, (or addressed my clergy because a charge was looked for,) and con-

cluded when I had said enough to occupy the requisite *time* ; careful only to avoid anything that could excite censure, and content to leave the hearers just as I found them. Let me not be satisfied with the thousandth iteration of common-places, on the ground that it is all very *true*, and that it is the fault of the congregation if they do not believe and practise it ; for all this is equally the case whether I preach or not ; and if all I say is what they not only knew before, but had heard in the same trite and general statements an hundred times before, I might as well hold my peace. I ought not to be considering merely whether these arguments, motives, or doctrines are *themselves* likely to produce an effect ; but whether *my urging* them will be likely to make any difference as to the effect. Am I then about to preach, merely because I want to say something, or because I have something to say ?”

This simple rule, the more valuable because it is so simple, will, if observed, scarcely fail to produce a useful charge or sermon, but its results will not be always popular. It is, however, an easy matter to give you a rule for the composition of a popular discourse; here is one which you will find infallible. Find out the opinions prevalent among your auditors; embody them, and none others, in your sermon or charge; exhibit to your hearers the reflections of their own imaginings, bedecked with the rich colourings of eloquence; be the flattering portrait-painter of their minds, and you will be applauded to the echo, for, in praising you, the hearers are praising themselves. I may incidentally remark, that this explains the cause of the great popularity of controversial sermons; for, in nine cases out of ten, what does the controversial preacher say in effect? Simply this; "My brethren, you are all very clever and

excellent fellows because you believe your own opinions, and your neighbours are either knaves or fools because they do not believe exactly as you do;" there is thus a double gratification imparted to the hearers; they feel satisfied with themselves, and conscious of superiority over others. Whether such a process is calculated to make them wiser or better, is quite a different question.

There is no advantage in making the dangers and difficulties that surround the Establishment the subject of your charge; in the first place, you can tell the clergy nothing new on the subject, and in the next place, you may mischievously increase the spirit of exaggeration in which both are too frequently viewed. Dr. Short's History of the English Church contains abundant proof that when the cry of "the church is in danger" is raised, the church is exposed to more serious peril from

the cry itself than from the imaginary or real danger with which it may be threatened. General views of the importance of the ministerial duties, and of the necessity of zealous devotedness in their fulfilment, really teach nothing. Such topics must have been long familiar to the mind of every clergyman, unless he be of a character very unlikely to profit by such admonitions. Direct your attention principally to improving the efficiency of your ministry, both on points of universal importance, and in relation to the peculiar circumstances belonging to your country and age.

Should any case arise where it may be necessary to coerce irregular or "criminous" conduct, it will be important to consider whether more evil is likely to arise from the bad example of impunity, or from irritating a wound into a sore. There are some in our

day as anxious for easy martyrdom as Jack in the Tale of a Tub; they will beg for "a slap in the face and a cuff on the ear," they will put themselves in the way of being run over as zealously as the votaries of Juggernaut; but, less honest than the Hindoo votaries, they take care to receive little hurt, while they roar as lustily against the charioteer as if every limb had been broken. It is often dangerous to gratify the paltry ambition of these would-be victims, for there are countless would-be philanthropists ready with their sympathy for the "pitiful story," and, like their prototype in Canning's poem, they will not give the victim "sixpence," though they will halloo him on to vengeance. The din that these people create is very unpleasant, and, in compassion to your own ears and those of others, you should avoid giving opportunities for their clamour. It is true that sensible people will pay little heed to the outcry,

but, as a genuine philanthropist, you should feel that ears are not quite unworthy of mercy when they happen to be long.

I could mention many instances of the evils that have arisen from episcopal philippics delivered under the name of charges ;—as if a bishop's charge had any connexion with a charge of cavalry :—a weight of censure, pointed by epigram, loaded with the *ampullæ et sesquipedalia verba* of tragedy, and extended by every sort of amplification which perverted rhetoric could suggest, has been often brought to bear on an unfortunate wight, but rarely, if ever, is he completely crushed ; he generally “ bides the pelting of the pitiless storm,” supported either by rectitude or vanity ; and even should “ he cry craven,” the world will feel sympathy for his overthrow, believing that he was engaged in an unequal combat. Allow me to quote for your Lordship the advice which Lord Somers vainly gave Queen

Anne's Whig ministry respecting the trial of Dr. Sacheverel. "I think it best to make use of that ordinary method of process which our laws have provided. If the majority of the noble lords should absent themselves, or if the members of the Commons should revolt to the other party, you will then find it too late to have recourse to judiciary proceedings; for when your adversaries perceive you are feeble, they will become the more daring. Order a charge to be drawn up against the offender, *but still take care not to consult your passions or affections more than your own dignity and usage.* We are all of us liable to passion; and no man looks upon the injuries done to himself as small ones: for my own part, indeed, I look upon those which Dr. Sacheverel has done to the ministry to be very great; but, in the punishment thereof, let no hatred, revenge, anger, or passion interpose: for where these take place, the mind

does not easily discern the truth, or if it does discern it, it is not apt to embrace it; and *that which would pass among others as anger only, our people would call cruelty in the government, which is odious to all men.*"

It is often hard, indeed, to bear the challenges, taunts, and daring of their volunteers for safe martyrdom, but it is not always prudent to gratify their desires. Any man may break his head against a wall, but he is a fool who erects a wall for the special purpose. You must remember that there are many partisans like Junius ready to support another Wilkes, provided he will be a thorn in the side of an adversary of exalted station.

In a charge to your clergy, direct controversy with dissenters seems sadly misplaced; if any of them hold dissenting opinions, they have no business to be where they are; if they have adopted dissenting practices, explain to them what the discipline of your own

church requires, without questioning the propriety of the discipline adopted by others. You are addressing those who belong to a church already established, not discussing the basis on which such a church should be established. If you abandon such a position, you resign your vantage-ground, and resign it without any prospect of compensating advantage.

The necessity for reprimand and controversy, by inviting your clergy to consult with you freely when they are in doubt on any point of theology or parochial care, and letting it be known that you do not mean this invitation to be like the Spaniard's offer of his dinner, a mere ceremonious form, but that you really mean what you say. It will take much time and trouble to persuade all your clergy of your sincerity in the invitation, but you must impress upon them that you are fulfilling a duty, and, furthermore, demanding the fulfil-

ment of a duty from them. The following extract from one of Archbishop Whately's circular letters appears to me well worthy of your serious attention:—"I have always shown myself anxious to receive communications from the clergy, to do everything that may facilitate and aid their exertions in the great work in which we are fellow labourers, to listen candidly to their suggestions, and to explain my reasons for recommending or disapproving any course of procedure. If, indeed, the title of bishop—that is, superintendent—is to be more than an empty title, I am bound in duty to exercise superintendence over the diocese committed to me. And I must add, that it is no less the duty of the clergy to aid me, as far as lies in them, in the performance of mine. Any failure of the requisite superintendence, any non-interference for which a bishop would justly incur blame if it arose from his negligence, will, if arising from

the fault of those who ought to have applied to him, be imputed to them. It is in this way that it is possible—and it is most important that we should never forget it—that a private person may have to answer for a breach of magisterial or regal duties, and a member—even a lay member—of the church for a breach of episcopal duties.”

Sermons require very little remark. I might, perhaps, hint that you ought not to preach too often; but do not take too literally the aphorism, “*Nec bishop intersit nisi dignus vindice nodus,*” and reserve yourself for a charity sermon, or some great festival or occasion. It is of considerable importance, both to clergy and people, that their bishop should often remind them that an ordinary parochial sermon is nothing below his dignity. But, whatever your powers may be, I should earnestly dissuade you from *extempore* preaching, which I fear is becoming too fashionable with some

divines. Your example will raise up a host of ambitious imitators, ready to realize the fable of the donkey and the lapdog; and you will not have the power of censuring these "fantastic tricks before high heaven," which may well "make angels weep." You will have sufficient opportunities for the exercise of your powers in public meetings on general topics. Here, however, there will be need for the exercise of sound judgment; on the one hand, you must not make yourself too common by frequently appearing as a public orator; on the other hand, you must not so withhold as to produce the impression that a prelate believes himself to have no share in the general interests of the community. There are many societies, institutions, and associations, with neutral names, which have been perverted into instruments of party by the secret management of their directors: there are others which, by mismanagement, fail to produce the

good for which they were intended, or at least alloy it with a considerable portion of evil. In neither case should you too hastily withdraw or reject proposed co-operation; you must first inquire whether it may not be possible to improve them and render them useful; if the sun refused to show his face because it was a vile, dark morning, he would desert his functions as god of day. Neither believe too readily that you will be overborne by the noise and clamour of those who may at the present hold the direction; remember Lessing's fable:—"Why dost thou not sing?" said the shepherd to the nightingale. "How can I sing," she replied, "when my notes will be drowned by the croaking of yonder frogs?" "Ah!" said the shepherd, "while thou art singing we do not hear the frogs!"

Visitations bring you into contact with your clergy, public meetings with the laity; but there is an ordinance of the church which

enables you, in a very important way, to bring both the clergy and the laity together, and to explain to both their mutual relations and their mutual duties. Of course you know that I allude to the rite of confirmation. It is reported that whole generations have been suffered to grow up without an opportunity of receiving this rite; indeed, I once lived in a diocese where it had not been administered for more than thirty years, and when I received it, a grandfather and grandson were kneeling with me at the same table. In such a case the rite becomes a mere form; if the form be deemed worthless by the recipients, it is useless; if they attach a superstitious value to it, different from its real object and intention, it becomes pernicious. If you regard the ordinance as a valuable institution, which gives the clergy an opportunity of coming into close contact with their flocks at a most important and interesting age, you will confirm

frequently and sedulously. If you disapprove the rite, you should strive to get it abolished, and not of your own authority legislate for the church by consigning one of its positive institutions to desuetude. There are, unfortunately, some persons most anxious to prevent any *change* in our formularies and institutions, who are yet quite content to let them lie in abeyance, like the "gudewife" in the "Cottagers of Glenburnie," who took such care of her "napery" that she had whole presses full of tablecloths ten years old, which "she was nae sic a fule as to think of using."

The subject of confirmations leads me to say a few words on the question of education, and the remarks I have to make are such as cannot displease any party. Children are the morrow of society; it is in our power to prepare for the coming day, but when that day has risen upon the earth, its destinies have escaped beyond our control. You stand in two

distinct relations to education, and it is well to see that you do not confound the one with the other. As a statesman, a legislator, and an important member of the general community, you have to provide that the rising generation may grow up good men and good citizens; on the other hand, as a prelate of the established church, you are bound to superintend the religious instruction of those committed to your charge. Now it appears to me equally dangerous to merge the statesman in the churchman, and the churchman in the statesman; it is to repeat on a small scale the great error of the papacy, the attempt to make church and state identical. Were I to discuss your duties as a statesman, in reference to education, I should enter on controversial ground, and be led far away from the immediate object of my letters; your duties as a churchman are, however, generally recognized, and I may therefore venture to

make one or two practical suggestions for their more efficient discharge.

Parrot-instruction is the great curse of this age ; people are satisfied to load the memory without exercising the understanding, forgetting that the practice of cramming is fatal to the functions of digestion. It will require the exercise of great care, patience, and watchfulness, to root out this evil from religious education, and you must frequently reiterate that a repetition of a formulary is not an act of belief, or the uttering set phrases of devotion. “ This people,” says the Lord by the mouth of his prophet, “ draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and *their fear toward me is taught by the precept of men.*”

The Scriptures are the true source of religious knowledge, but without the active superintendence and constant care of enlightened

teachers, the mere perusal of them is likely to be inoperative and unfruitful. It is too common to read the Scriptures as if the mere perusal were itself a pious and acceptable deed, and that the simple repetition of the words would act like a charm. Again, the Scriptures are commonly read in detached passages, without reference to the context, or the times and circumstances by which their injunctions are modified. It would be very easy to give you a multitude of examples of the perplexities and errors that have arisen from both these causes, but your own experience must have furnished them in abundance. It will be enough to say, that while you impress on your clergy the right and duty of the laity to read the Scriptures, you should not omit to urge the duty of watchfulness and care that the Scriptures should be read aright and with profit.

The last point I shall notice is one which,

perhaps, circumstances have impressed more forcibly on my mind than others will easily believe; I mean the importance of early and repeated instruction in the evidences of Christianity. I speak what I know, when I declare that clubs for the propagation of infidelity not merely exist, but flourish in the manufacturing districts both of England and Scotland, and that the fallacies with which they delude could not impose upon any one who had ever been taught that there was a *reason* for the hope that is in him. When you know that foes are levying their armies, it is time to prepare for war; it will not do to begin erecting fortifications when the enemies have *entered the land*. In this, as in every branch of instruction, it must be borne in mind that teaching is a *labour*, and he who has not made up his mind to work should not attempt the task. It is not by talking about religious education, but by actually and in fact *religiously-educating*, that

we can hope to realize the prophetic bliss, when "our sons shall grow up as young olive trees, and our daughters as the polished corners of the temple."

SECTION XIV.

THERE is a great difficulty in the way of an efficient exercise of episcopal functions, fearfully aggravated in modern times, which, to a disinterested spectator, appears one of the most unaccountable anomalies in the whole range of human experience. The English church is the only organized society in the civilized world which has no legislative power, direct or through representatives, no authorized interpreters of its existing laws, and no efficient executive means for enforcing obedience, not merely in doubtful cases, but in

instances where the rule of the church has been expressed with the greatest clearness. No man can seriously contemplate this state of things who does not feel, with Archbishop Whately, "the impossibility that the church can subsist much longer (I do not say as an endowed *establishment*, but as a *society*) *without a government*." His grace continues, "How long could the civil community subsist, if parliaments were to fall into desuetude, and the society were held together merely through the agency of justices of peace, sheriffs, and other such functionaries? It would soon be found, first, difficult in many cases to *enforce* even the *clearest* laws; secondly, much more difficult to ascertain the law in any doubtful case; and thirdly, quite impossible to *add, amend, or abrogate* any law, however palpable the need."

"Such," adds the same prelate, "is the situation of the church; nearly, though not

entirely, the situation in which it has existed for more *years* than a civil community could *weeks*. I cannot think it can subsist as it is much longer. The whole framework of the society seems loosening daily, and affording daily fresh advantages to the external dangers that assail it. *Accipiunt inimicum imbrem, rimisque fatiscunt.*"

There may be persons who will blame a layman for discussing this question, and undoubtedly it would be out of place for me to pronounce an opinion on the points of controversy to which the want of church government has given rise; but it is quite a different thing to examine the perils that arise from this want, of which these very controversies form no unimportant part.

Those who advocate "things as they are," rest their case on a principle which is fatal to their own cause; they tell us that *the doctrines* of the Church, having been revealed

by God, are, and ought to be, immutable. This declaration, however, has nothing to say to the question at issue; no one proposes to change the doctrines, alteration is desired only in *the forms* which embody these doctrines. All forms, whether of words or ceremonies, are liable to be perverted from their original purport and significance; the changes in language, in habits and customs, and in the relations of ordinary life, must in process of time deprive fixed forms of all meaning, or give them a signification very different from that which was intended when they were first derived. In such cases, those who propose to alter the form seek only to restore the doctrine; their opponents, not they, are the innovators. This is a matter of too much importance to be passed lightly over; there is in all men a natural tendency to identify "the outward and visible sign" with "the inward part or thing signified," and to resist

a change in the former, as if it were an attack upon the latter. This is not one whit less absurd than to suppose that a man's individuality consisted in his dress, and that we changed our personal identity every time we put on a new suit of clothes. It is even a greater error, for an unchanged form is so far from being an evidence of an unchanged doctrine, that it is often a direct proof to the contrary, as it is easy to show in several instances. Let us take one of the most obvious as an illustration.

When Latin was the general language of the western empire, it was of necessity the language of the western churches. The Bible was translated and the Liturgy compiled in that tongue, which thus became *the form* of the apostolic doctrine, that "every man should hear in his own tongue the wonderful works of God." But when, by the vicissitudes of the Roman empire, Latin ceased to be the

spoken language of the Roman empire, the *form* was still retained, and it thus came to signify the very opposite doctrines, namely, the keeping both the Scriptures and prayers in a tongue unknown to the people. Suppose that the English Reformation had been antedated some centuries, and that our Liturgy had been framed in the days of Alfred instead of those of James and Elizabeth, retaining it in Saxon would have a precisely similar effect to the perseverance of the Romish church in the use of Latin, and the design of our reformers would be absolutely defeated by adhesion to the very form which they had employed.*

The identification of doctrines with the forms in which they are conveyed, is more than a vulgar error; it is inveterate and

* The common people in most parts of England understand the expression "*Vulgar tongue*" to mean "*Latin*," perhaps confounding it with "*Vulgate*."

almost universal; with the great bulk of mankind, perhaps with all men more or less, peculiar phrases are not so much the vehicles of ideas as the substitutes for them. I was lately present when a little boy asked, "Papa, what is the reason why I can see through a plate of glass, and not through a plate of tin?" "O you little fool," replied the father, "do you not know that glass is *transparent*?" The child got a new word, while both child and father seemed to suppose that he had got a new idea. To such an extent does this mistake of words for things prevail, that the author of the article Rhetoric in the *Encyclopædia Metropolitana* justly remarks, "Many would at once take for granted that any alteration in the statement of any doctrine, though the phrases they had been accustomed to were avowedly of man's framing, implies a rejection of the *doctrine* itself; and they would accordingly raise a cry of heresy." The

use and abuse of forms in religion are very clearly stated in the following passage, which I quote from Dr. Cooke Taylor's *Natural History of Society*.

“ Religious truth is peculiarly exposed to the danger of being absorbed thus in forms, but at the same time it would be a most perilous experiment to present it always to mankind as a vague abstraction: an opinion that has not been embodied in form, rarely influences life or conduct; it is a speculation, and nothing more. It is true that the form of religion may exist without the substance, but it is equally true that the substance rarely exists without the form.

“ The peril of forms results from the natural indolence of the human mind. During the struggle necessary for the establishment of an opinion, the truth on which it is based remains pure and perfect; but when the victory is won, triumph produces apathy, and the

conquerors trust to formularies for the memory, instead of proofs for the understanding. Two great evils necessarily result: the grounds of belief are shifted from argument to authority, and from reason to credulity: while the forms are the more easily corrupted as their proper signification sinks into oblivion. Even if human depravity did not corrupt formularies, symbols, and ceremonies; the lapse of time, the changes of circumstances, fashions, language and modes of expression, divert formularies from their original meaning, and obscure the truth they were intended to shadow forth."

The author has not alluded to the difficulties that impeded those who sought to amend corrupted forms in the eastern churches; the general principles, as he has expounded them, were and are universally recognized; but the moment an effort was made for their practical application to any existing question,

party spirit was excited and reason was driven from the field. There never was an abuse that was not in some way profitable to somebody, and an antiquated form, however perverted from its original purpose, gratifies the lazy in their love of ease, it saves them the trouble of exchanging their old *mumpsimus* for the new *sumpsimus*; and new the *sumpsimus* must appear, though it be a restoration: it averts the mortification of confessing error, which is always so abhorrent to the self-satisfied stupidity of those who grow old without gaining experience.

Vel quia nil rectum, nisi quod placuit sibi, ducunt;
Vel quia turpe putant parere minoribus, et quæ
Imberbi didicere, senes perdenda fateri.

I am not contending now that there is a proved necessity for making an immediate change in the formularies and discipline of our church; my object is to show that the church ought to possess the power of making

such a change when proved to be desirable, and of authoritatively pronouncing against change when a dangerous innovation is introduced. I would not have our articles to be like the sea-wall at Richborough in Kent, which was erected to withstand the encroachments of the waves in the time of the Romans, but is now left high and dry, while the sea is encroaching on other parts of the coast. The tide of ancient anabaptism, against which our early reformers erected their strongest barriers, has long since swept down the ocean of time, but we remain idly looking at the useless fence while assailed by Irvingites, Southcotians, and Swedenborgians, against whom there is no wall. This was not the meaning and design of our reformers; in resisting the Antinomians, they did not trust to the barriers erected against the Carpocratians, the Manicheans, and the Paulicians; they constructed lines of defence suited to the cir-

cumstances of the times. Would it be a reverence for the wisdom of our ancestors to retain fortifications just as they built them, for defence against battering-rams, when we are threatened with assault by battering-cannon? As a layman, I do not presume to suggest what new laws, or if any, are necessary; but as a man possessing some share of common sense, I contend that a power of making changes should be lodged somewhere. To use the language of Lord Bacon, "Since things alter for the worse spontaneously, if they be not altered for the better designedly, what end will there be of the evil?"

In the absence of systematic church-government, you will be called upon to decide many nice points of doctrine and discipline; and whichever way you incline, your decision will expose you to misrepresentation. Scruples have arisen respecting subscription to the Articles;—whether a man who subscribes to

them pledges his belief to everything in the Homilies—whether he is pledged to his belief in every opinion implied in the Articles, or whether (as some of our eminent early divines have said) he only binds himself not publicly to oppose them:—whether he is to take the English Articles as they stand, (which are a rather careless and inaccurate translation,) or in the sense he attaches to the Latin. With these scruples you must deal according to your own conscience, for I know of no existing way in which you can obtain guidance from the general church.

On points of discipline, it is sufficiently notorious that many difficulties have arisen, and that there is not now uniformity of practice throughout all the churches. It is inquired, should immersion be enforced in baptism,—whether notice should be required, according to the Rubric, from persons intending to communicate—whether the preacher

should wear a surplice—whether *churching* should be administered in a private room—whether confirmation and the sacrament should be administered individually, or whether the plural number may be used—whether the burial service should be refused to those who have not been baptized in our church—whether the officiating clergyman may omit certain expressions in the burial service which may be obviously inapplicable to the character of the deceased ;—whether the minister is bound to read the whole of the marriage service, a point which I have seen made the subject of no very edifying altercation within the walls of the church, when one clergyman was about to be married by another ;—whether a clergyman may substitute intelligible expressions for obsolete words in the Liturgy—whether the occasional services for the bringing back and turning out of the Stuart family are legally obligatory on clergymen—whether

extemporé prayers are allowable,—and a host of similar questions which time after time are discussed with great heat and violence, and which are too often decided according to the prevailing whim of the moment.

In all cases where doubts arise “concerning the manner how to understand, do, and execute the things contained in the book” of our Liturgy, the authoritative direction of the church is, that “The parties that so doubt, or diversely take anything, shall *always* resort to the bishop of the diocese, who *by his discretion* shall take order for the quieting and appeasing of the same.” . . . “And if the bishop of the diocese be in doubt, then he may send for the resolution thereof to the archbishop.” Though the power of deciding is thus given you, I fear that you will not always be able to enforce your decision; the vow of canonical obedience is often set :

by self-dispensation, without having recourse to the Vatican.

In some cases where there seems to be no doubt as to the meaning of the particular rubric, for instance, that which enjoins the catechizing of children during the time of public service, yet from the general tenor of the Prayer-book it is evident that our reformers, if living, would have made some alterations. You may then be guided by the general spirit of the book, seeing that those who framed it plainly contemplated alterations from time to time. "Rites and ceremonies," say they, "being things in their own nature indifferent and alterable, and so acknowledged ; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place

of authority should from time to time seem either necessary or expedient." As "the exigency" has appeared at a time when "those who are in place of authority" can act neither on the expediency nor the necessity, a state of things which these reformers never contemplated, there is a fair excuse for submitting to the usage, which, tacitly sanctioned by the bishops, has grown up into the place of law. Though there is some excuse for such a procedure, yet I cannot avoid thinking it dangerous; it is rather perilous to have gaps cut in hedges, instead of regular gateways erected where needed. When once the principle of allowing expediency to become the unauthorized interpreter of law is admitted, the whole system of statute-law is shaken to its basis; to the expansive force of such a principle there are no bounds; "*Quis finem statuet, aut quis moderabitur!*"

But with the fact of such unauthorized in-

novations and ostentatious violations of the letter of the law staring both bishops and clergy in the face, it is the very consummation of absurdity, or something worse, to raise the cry of "innovation," and declare all change in the Liturgy unnecessary, or likely to lead to its deterioration. If our formularies be thus perfect, a kind of chrysolithes without flaw, they ought to be observed to the letter; if they be imperfect, as those who most loudly clamour for their maintenance without changing one tittle prove that they believe them to be by their practice, then resistance to their amendment, under the pretence of opposing innovation, is a line of conduct which needs not to be stigmatized by express words.

While you allow the laws of the church to be suspended or abrogated by usage, founded on obvious expediency, I think that you should exert yourself to remedy a state of things equally anomalous and perilous. The able

Appeal on behalf of Church Government recently published, the debate in the House of Lords last year when a petition on the subject was presented by the Archbishop of Dublin, the remarkable declarations made by the prelates who took a share in the debate, are all grounds of encouragement for perseverance. Let the first object be to get the church a government; we may then look to that government for the measures that the times have rendered necessary or expedient.

I have studiously avoided entering into a discussion of any of the controversies connected with this subject; as a layman, I do not think that they come within my province; and besides, a brief examination of them would be unprofitable, and a full investigation would lead me to an inconvenient length. Permit me, however, strenuously to recommend to your Lordship's attention the Appeal in behalf of Church Government, where you will

find the whole subject investigated with all the learning of a scholar, all the mild dignity of a gentleman, and all the piety of a Christian.

It was a sad blunder in the Romish Church, even when it urged the strongest claims to infallibility, to insist on immutability in its forms; but for a church which does not make such a claim to insist that its forms should remain unchanged for ever, is an excess of inconsistency and folly, for which the annals of mankind can furnish no parallel.

SECTION XV.

As I approach the close of this correspondence, I feel very sensibly that the subjects discussed are not those which under all the circumstances would be generally expected, and that the suggestions I have offered are not the most conducive to immediate celebrity. Viewing you in your double capacity as an influential member of the church, and also of the state, I have endeavoured to show that you must equally aim at the accomplishment of your relative duties in both capacities, though I am well aware that your success in the one

will be quoted as a proof of your failure in the other. Cicero long ago observed that the world is very reluctant to admit of a man's superiority in more than one department of life; men will not readily believe that a sound mathematician can be a good historian, that a fine poet can be a judicious critic, or a master of economic science a learned divine. The *Duncery*, a well-united though not yet an incorporated body, has assumed it as a maxim that extent of information is inconsistent with depth, and that the nearer the approach made to perfection in any one science, the more certain is the evidence of imperfection in the rest. Thus the *Duncery* takes its vengeance on talent, even in the moment that it is forced to bestow praise; the eulogy of your merits in one instance being always a covert insinuation that you are deficient in something else.

But the *Duncery*, which has a philosophy

as well as a logic of its own, goes farther ; it reverses the argument, and with solemn plausibility will reason from deficiency to merit, the Duncial canon being that the negation of greatness is the assertion of goodness, and that the virtues are in some inexplicable way connected with stupidity. “ *Bonum virum facile dixeris, magnum libenter,*” is a very accurate description of the character with which you will often find yourself contrasted in degrading comparison, either as your contemporary or predecessor ; and particularly by those who are adversaries to both. Lord Bacon, with his usual acumen, lays down the aphorism, “ *Solent homines, proximè post se et factionem suam, in eos inclinare et propendere, qui reliquorum maximè sint enerves et imbelles, quique iis minimum molestiæ exhibuerint, in odium illorum, qui illis plurimùm insultârunt aut incommodârunt.*” I have very little doubt that you

will be no very pleasant neighbour to the Duncery, and that you will have to encounter the open opposition of its censure and the covert opposition of its praise, and I am less likely to envy you the latter than the former.

The opposition of the Duncery will most surely be encountered when you attempt either to restore some valuable institution that has fallen into desuetude, or to introduce some new improvement. In either case the Dunces will jump to the conclusion that the project is some favourite hobby of your own; and even those who derive advantages from it, will suppose that they confer a personal obligation on you by accepting your benefits. A gentleman who has established a very excellent free-school in a village in Surrey, was recently asked by the parent of one of the children for permission to cut furze in his wood;—he refused, and was astounded when the peasant threatened, if he persisted in his

refusal, that the child should be withdrawn from the school ; he very judiciously replied that he would instantly send the child away, if the parent's conduct did not fully prove that his family was more in want of education than any other in the parish. This anecdote, to which your own experience may supply many parallels, will show that the Duncery, even when won to your side, is not to be relied upon as firm support.

But the Duncery is not the only enemy of improvement ; self-satisfied ignorance and motionless stupidity will no doubt always set their *vis inertie* in the way of movement, but you will find many men, and some of them possessed of no despicable talent, who both feel and acknowledge the existing evils, but resist all change, not so much as a greater evil, but as an evil that would impose upon them responsibility and trouble. A neighbour of mine has a smoky chimney, which annoys his

whole family and chokes his visitors, but he will not hear of a remedy being applied, because the masons and bricklayers would interfere with his afternoon nap on the sofa; I fear that there is nearly as little hope of his chimney being cured, as there would be if he believed smoke to be a positive blessing. These lovers of quiet are scarcely less opposed to those who seek to introduce beneficial alterations than the inveterate advocates of ancient abuse; it is, therefore, necessary to introduce improvements in the way that time effects its alterations, that is, so gently and slowly that they almost escape notice. Above all things, you must avoid making a loud boast of your intentions; the Cyclic writer who opened his poem with

Fortunam Priami cantabo, et nobile bellum,

is a faint type of those projectors who commence with a flourish of trumpets, by which

they not only warn the enemy to be on their guard, but expose themselves to ridicule when they fail in their magnificent promises. The fortresses of error may more safely be carried by sap than by battery.

Many men, disheartened by the dread of hostility from opponents, and still more by the dread of losing their influence with the "sleepy powerful," hold themselves in reserve for some "*dignus vindice nodus*," when an opportunity may be afforded for introducing their measures, or giving efficient utterance to their sentiments. The great probability is, that such a juncture, like the miser's time of taking his ease, will not come in the whole course of their lives. It is the business of a wise man to shape circumstances to his ends, and not look to the chapter of accidents for their being so shaped without his interference. Had our reformers waited until the world was *ready* for the Reformation, that great event

might have been adjourned beyond the present day ; but they felt that it was their business to make the world ready.

On the other hand, it would be unwise to give offence to the timid, to lose the support of the wavering, or to incur the hostility of the vindictive, for an inadequate object. A general who always avoids fighting, might as well be without an army, and he who throws away the lives of soldiers in storming detached posts, will find his ranks deficient when he has to fight a pitched battle. The true system of tactics is to be always ready, but never eager for combat. Wellington was not less a great leader in the lines of Torres Vedras than on the field of Waterloo. A man, however, must hold himself ready to give up, rather than to sacrifice popularity, favour, and influence, by exerting himself on worthy occasions, and he must consider that these are not *lost* but *spent*, just as his money is when

laid out on suitable objects. Much more, indeed, is this the case in the expenditure you make, for your popularity and power will expire with you, while the miser leaves his money behind for somebody else to spend.

It will probably be said by many that I have dwelt too long on the necessity of improvements, and that I have more strenuously recommended innovations than perseverance. Such persons cannot be aware of the fact, that in all men the love of ease is far superior to the love of change; in the serious concerns of life, novelty is never desired for its own sake; there habit becomes a second nature, and it is only the positive pressure of evil that can drive us to alteration. We do find men occasionally rash and insatiable in changing, but this is only from their being impatient under the sense of real evils, and in error as to the remedies. The violent vicissitudes of the first French revolution were not the re-

sult of a mad love of experiments ; they were produced by the national bankruptcy of France, and the starving condition of the people of Paris. An ignorant man suffering under painful disease will try the prescription of every mountebank, and, without waiting to see how one quack medicine operates, will have recourse to another. A fevered nation, like a feverish patient, turns from side to side, not through love of change, but because, while the disease continues, any fixed posture must be painful. The physician who superintends his condition knows that this restlessness and impatience are symptoms of the disease : it would be well if those who superintend our political and ecclesiastical state, while they justly regard discontents and disturbances as evils in themselves, would also look upon them as certain signs that there is something wrong somewhere.

To warn a public man of ordinary sense

against innovation, is just as idle as to warn him against taking physic; he will have recourse to neither one nor the other, unless forced by necessity. The thing to be feared in both cases is, that he will delay the application of alteratives until the disease can only be cured by violent remedies. One of the finest mills in our manufacturing districts is also one of the oldest; the machinery in it has always kept abreast with the progress of modern invention, but it has never been closed a single day for the purpose of renovation or repair. I asked its proprietor the explanation of so remarkable a phenomenon; he gave it in one sentence, "I am always altering, but never changing." Men sometimes deal with institutions as Sir John Cutler did with his stockings; they darn them with worsted until from silken they are changed into woollen, while the stupid owners persist in asserting their continued identity. The cry

of "innovation" belongs exclusively to the Duncery, but reluctance to change is a feeling shared with them by sensible people.

Among the many fallacies of the day that pass unquestioned, there is none more general nor more fallacious than that innovation is popular; the truth is, that a judicious innovator is likely to be, at least for a time, the most unpopular man in the universe; he will be hated by those who are satisfied with old evils, he will be disliked by the timid and the lazy, who dread the peril and the trouble of change, and he will receive little favour from those most conscious of the evils, because his remedies will not act as a charm, and remove in an instant the accumulated ills of centuries. Were I to consult merely your ease or your temporal interests, I should say, rest satisfied with matters as they are; try only that things should last your time; but I look farther, to your duty and your

honour, and the duties these impose require you to be an improving tenant in the church which you occupy. *Σπαρτην ελαχες, ταυτην κοσμει.*

Your public duties will be onerous, and my object has been to show how the burthen should be borne, rather than how it may be lightened; but it is not superfluous to direct your attention to the fact that the weight and extent of these duties must generally interfere with the direction of your private affairs, and the government of your family. I am not going to write a treatise on education, or to investigate the nature of a parent's obligations towards his children; on this head it will be quite sufficient to remind you that St. Paul enumerates the "ruling one's own house well" among the requisites for the ministry, and, consequently, that in this respect a bishop should be exemplary. But there are some peculiarities in your case which require to be kept steadily in your view, and to which I

shall take leave to advert very briefly. The younger children of the less wealthy peers, and all the children of a bishop, are brought up in a style from which they must expect in after life to descend. Your station imposes upon you the necessity of living in a lordly mansion, keeping a rich table, supporting an expensive equipage and establishment of servants, procuring such masters for your children as consist with your dignity, and mixing with the company suited to your rank. These things end with your life; the change is a great trial, and feeling that it awaits your children, you should carefully train them so that these externals should sit loose upon their minds, and that they should feel within themselves internal resources, both moral and intellectual, of which no change can deprive them. You must remember that their trial will be greater than that of the younger branches of the nobility; the latter retain

their high connexions, their *entrée* into the circles of fashion, the *prestige* of rank and fashion; with your children the change is complete ;

Modo, reges et tetrarchas, omnia magna ;
Modo sit mihi mensa tripes.

A bishop ought strenuously to exert himself to leave his children comfortably settled in the ranks of the gentry, but he must remember himself, and he must impress upon their minds, that after his death they will cease to have anything to do with the nobility.

In effecting the mental discipline necessary to fortify them for this trial, you will derive great assistance from associating with those who have won their way to distinction in other professions by their merits and their exertions. In this sense Atterbury's aphorism contains valuable advice, " The ermine should often be brought into contact with the lawn."

There is nothing better calculated to kindle the flame of honourable ambition in the youthful mind, than intercourse with those who have triumphed over the vicissitudes of a professional career ;

Adversis rerum immersabilis undis ;

the sympathies that they excite spread farther than their success, they extend to their previous struggles, and infuse a desire for participating not merely in the rewards they have gained, but also in the labours by which these rewards were purchased. The young aspirant to professional fame, like the young soldier who first essays arms, may easily be led not to wish for the honours of a victory without the perils of a battle. You can scarcely impose such a feeling by direct instruction, but a spark of it is latent in every breast which sympathy can kindle into flame. Your children will be the more animated to vigour,

perseverance, and self-dependence, the more they witness your exertions to provide for their future welfare. There are few who can witness the daily display of parental and provident care, without having the desire created within them of doing something for themselves. "A thrifty father," says a Hindoo proverb, "may have an extravagant son, but a diligent father rarely has an idle son." Were there not higher motives to urge you to a life of labour, such as the discharge of your episcopal duties must necessarily impose, I should strenuously urge upon you the influence of your example upon your children; it will supply the most animating motives to commence, the surest assistance to continue, and the firmest strength to persevere, in a career of honourable and useful exertion. Bright, too, will be your reward, when you know that "the good" you have wrought will not be "interred with your bones;" you will

have an additional reason to exclaim, "Non omnis moriar;" your mind will live in theirs, and the movement you have impressed will continue with unabated force when the hand that gave the impulse is cold.

There may be, and there probably will be, some who may regard the mention of this subject as impertinent and useless. They will think of the times, now I trust gone by, when there were prelates who seemed to regard the Church as a kind of estate which was to be administered, not for the general advantage of the community, but for the use of their families. They seemed to take the apostolic injunction, "If any provide not for his own house, he is worse than an infidel," by contraries; that is, instead of providing for their children out of their own incomes, by life insurances, and other savings, they left the church to provide for them. Preferments were heaped upon their sons, benefices were

the portions of their daughters ; livings were trafficked to procure snug partnerships in business for some branches of the family. Though such practices have ceased,—indeed, I have not recently heard of a single instance of barter in episcopal patronage—yet some of the evil consequences remain, and are sufficiently perplexing to a fond and conscientious father. Should you have sons in the church, you expose them to great and unfair disadvantages, when in the distribution of patronage you pass them over in favour of the better claims of strangers. The world will never understand your scale of measurement : as I already have said, men generally know nothing of the kinds, and very little of the degrees, of qualifications for office ; hence they will not easily believe that you passed by your sons because the stranger was *more fit*, but because they were *unfit* ; a slur will thus be cast upon their characters, against which

it is exceedingly difficult to provide adequately.

The dread of nepotism must not lead you into the opposite extreme; I have already said that your most pregnant function lies in the choice of instruments, and assuredly you are likely to work best with those instruments of which you have the most intimate knowledge, and over which you can exercise the most efficient control. All other circumstances being equal, qualities resulting from the relationship, though not the relationship itself, render your son or nephew more eligible than a stranger, especially for a situation to which you must occasionally delegate a portion of your authority. However you decide, you cannot hope always to have the judgment of the world with you; but in this, as in most other difficulties, you must only trust to time, which generally "at last sets all things even." A more difficult and delicate case arises in the

relations of affinity; you will find persons who will look for preferment as part of the marriage-portions of your daughters; the only caution that need be given respecting them is, that they are likely to prove bad clergymen and worse husbands.

Before quitting this subject, let me say a word about two opposite errors into which many public men have fallen; on the one hand, allowing family concerns to intermingle with public business; on the other, sacrificing to their station all the enjoyments of private life. The former interference is rare; it is so obviously a source of perplexity and annoyance, that it soon works its own cure; but the latter “grows by what it feeds upon;” unless you habitually court the privacy of the domestic circle, you will find that you are losing that intimate acquaintance with those who compose it, which is its chief charm, and the source of all its advantage. Know your chil-

dren, and be known by them ; in your family alone can there be that intercourse of heart with heart, which falls like refreshing dew on the soul when it is withered and parched by the heats of business, and the intense selfishness which you must hourly meet in public life. Unless your affections are sheltered in that sanctuary, they cannot long resist the blighting influence of a constant repression of their developement, and a compulsory substitution of calculation in their stead. Domestic privacy is necessary not only to your happiness, but even to your efficiency ; it gives the rest necessary to your active powers of judgment and discrimination, it keeps unclosed those well-springs of the heart whose flow is necessary to float onwards the determination of the head. It is not enough that the indulgence of these affections should fill up the casual chinks of your time ; they must have their allotted portion of it,

with which nothing but urgent necessity should be allowed to interfere.* The whisper of conjugal love, the endearments of childish affection, the smile of infantine simplicity, may to some appear too trivial for the notice of him who is daily exercised in the important duties of an eminent and influential station, but they are the aliments of his greatness, they preserve within him that image of moral beauty which constant intercourse with the public world,—that is, the world with its worst side outwards—is too likely to efface. “If our clergy had been permitted to marry,” said an intelligent Romanist, “we never would have had Inquisitors.”

Two classes of men occupy high station; those whose time has been spent in thinking how it could be attained; and those who have mainly bestowed their attention on the use

* *Uxor et liberi disciplina quædam humanitatis.*—

BACON.

that should be made of it when attained. Were there no world but this, the conduct of the latter would justly be reckoned preposterous, they would be regarded as "seers of visions and dreamers of dreams." When, however, they do by chance find themselves preferred, they are not only well disposed but ready qualified to use their advantages rightly; their study of their relative duties as clergymen has necessarily taught them the correlative duties of a prelate, for the art of true obedience is the best guide to the art of true command. On the contrary, he who has thought only of the means by which he might climb, however good his intentions, is generally somewhat abroad when he has completed the ascent. He is like those whom we frequently meet that have spent the best part of their life in making a fortune, and then do not know what to do with it. Eager to get up, they forget to determine the nature of the

ground on which they stand, and they consider not how it is related to that which they desire to attain; when they have ascended, their former station is at too great a distance to be surveyed accurately, and the reciprocal influences cannot be understood, because one side is removed beyond the reach of observation.

I know well to which of these classes you, my Lord, belong; else you had never been troubled with these Letters. To attain a bishopric was not the object of your ambition, for you looked not to the rewards of time; but you strenuously exerted yourself to become such a man as would make a good bishop, and, whether noticed by the government or not, "the prize of your high calling" was set before you in eternity.

And now, my Lord, I take my leave of you, after having endeavoured, as I promised, to portray the images which passing events have

impressed on my dark chamber. I may say with the author of the Book of Maccabees, that if I have done well and worthily of my subject, it is that which I desired; but if meanly and unworthily, it is that which I could attain unto." I may justly add, that one great reason for laying before you these thoughts of the study, is the hope, or rather the confident expectation, that you will enable me to supply their deficiencies, by affording me an opportunity of studying the character of a good bishop, not in the idealities of retirement, but in actual life.

THE END.

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